

The Improvement Era
Centennial

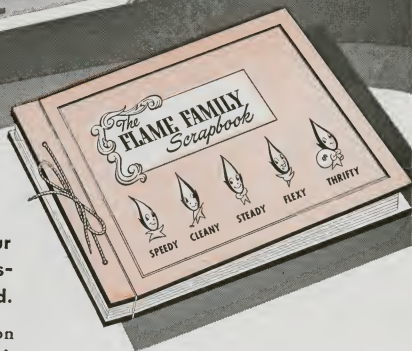
AUGUST 1947



*This time we'll have the
"large economy size"
automatic gas water heater*



NUMBER BATHROOMS	NUMBER BEDROOMS	STORAGE CAPACITY GALLONS
1	1 OR 2	30
2	2 OR 3	40
3	4 OR 5	50
3 OR 4	3	50
	4 OR 5	75



A gas water heater of correct capacity for your house actually saves you money . . . besides assuring ample hot water for every household need.

Don't accept less than a 30-gallon water heater! Insist on the size that fits your home: 30, 40, or more gallons, according to official chart above.

Thus you'll make sure that "Hot" faucets never run cold. And you will *save money* in the long run. Correct capacity assures longer life. Any undersized water heater wears itself out sooner through overwork.

Remember, you have everything to gain by installing a "gas automatic" of the proper capacity: plenty of hot water for bathing, shaving, cleaning, home laundry machine, automatic dishwasher, every need—*plus* more years of carefree service.

MOUNTAIN FUEL SUPPLY COMPANY
Serving Twenty-six Utah and Wyoming Communities

The West Prefers
GAS 
QUICK • CLEAN • DEPENDABLE • FLEXIBLE • ECONOMICAL

EXPLORING The UNIVERSE

By DR. FRANKLIN S. HARRIS, JR.

A NEW pancake-shaped floating electrical heater, thermostatically controlled, is designed to keep water from freezing over in troughs used for watering farm animals.

At birth, a blue whale is from twenty-three to twenty-six feet long, or about a quarter the length of its mother.

Dr. ALBERT WOLFSON has tricked juncos into beginning their northward migration in the middle of January. By gradually lengthening the day with electric lights, the birds built up a reserve of fat equal to twenty percent of their weight to serve as fuel on their northward flight when released.

MORE than three hundred uses for nylon, covering a wide range of uses besides stockings, is found in the patent literature. Nylon is valuable because, unlike many plastics, it can be safely sterilized by steam, making it useful for making slide fasteners which will stand dry cleaning solvents and ironing temperatures. The nylon molecule is really a family of molecules because its long chain of about one hundred links can, within limits, use different atoms for some of the links, making possible very different properties for dissimilar uses.

SINCE water cannot be floodlighted for landings by seaplanes because it reflects light, floating rubber "doughnuts" have been developed using battery operated fluorescent lamps, to mark the runways for safe night landings.

A NEW powerful tool in fighting insects has been developed by the United States Naval Medical Research Institute, called 448 since it was the 448th of three thousand compounds tested. It is claimed to be six times more effective in the tropics and at least twice as good in temperate zones as anything else tested. Effective against mosquitoes, house flies, silverfish, bedbugs, and chiggers, the solution not only kills bugs present but also repels others for a week to ten days. Advantages over DDT include faster action, long-time repelling effect. It does not irritate the skin and is relatively non-toxic. Six drops of 448 rubbed on the arms, legs, and face of a person will keep insects away from six to ten hours. It is now commercially available at moderate cost.

AUGUST 1947

They go together!

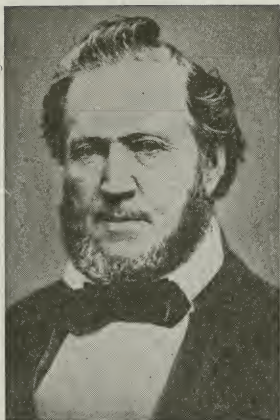
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Saltines
**and
SANDWICH
SPREADS**

Comes picnic time . . . on the beaches, in the canyons . . . and you find delicious Saltines by Purity a first on the list of items for the hamper. They go so well with everything good -- like peanut butter, sardines and cold cuts. Get several packages of Saltines every time you shop for groceries!

Saltine Wafers
by
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Founded by

WHEN Brigham Young led the Latter-day Saint pioneers into the barren western frontier a century ago, he guided his people in the building of a great commonwealth upon the genius of great principles. While he was planting settlements throughout the mountain valleys, he knew that future growth would depend upon constant building, both material and spiritual.

. . . for Builders

As Utah enters her second hundred years, Brigham Young University fills a central role in giving purposeful education to the youth who are destined to build new empires upon the foundations laid by the pioneers. To its halls now come thousands of young men and women—not only from those cities which blossomed in these western valleys, but from every part of the nation and from all the lands around the globe where the mighty influence of the pioneers' great principles has spread. To help these new pioneers meet the challenges of the frontiers ahead the Church University follows the plan of its founder—giving sound training in the arts and sciences, and developing the finest in character and spirituality.

ENTRANCE ANNOUNCEMENT

NEW STUDENTS

Students not previously registered at B. Y. U. must request an application form from the Admissions Committee and return it (with previous school record) one month before the term in which entrance is desired.

Autumn Quarter applications are due September 1.

AUTUMN QUARTER DATES

New Freshmen and Sophomores report for **Orientation Week September 26**

Registration September 30

All Other Students Register September 29

Classwork Begins October 1

BRIGHAM YOUNG

the "Empire Builder"...

Like Joseph Smith, President Young knew that "the glory of God is intelligence"—that education is the cornerstone of progress. So in Utah Valley he planted some of the most important seeds of the civilization to come—seeds of the university which bears his name. In its founding he foresaw the need of a great institution of learning to serve a great people.

of NEW EMPIRES



UNIVERSITY

PROVO,
UTAH

The Cover

A HIGH TYPE of patriotism is reflected in the march of the Mormon Battalion, the members of which answered the call of country, at the very time that the United States had rejected their right to live freely within its borders.

The Mormon Battalion Monument, the work of G. P. Riswold, stands on the capitol grounds at Salt Lake City, Utah. The photographer, Jeano Orlando, has captured an unusual mood in selecting the central figure, the battalion member, looking across at the dome of the Utah State Capitol. The photograph was adapted to cover use by Charles Jacobson.

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AUGUST 1947

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"THE VOICE OF THE CHURCH"

Official Organ of the Priesthood Quorums, Mutual Improvement Associations, Department of Education, Mutual Committee, Ward Teachers, and Other Agencies of the Church of Jesus Christ of Latter-day Saints

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M.I.A. June Conference

June 12, 13, 14, 1947

1. Group of Junior Girls in Pioneer costume who presented Sego lily cards to early comers at June Conference
 2. ERA Centennial Awards
 3. Speech Festival
 4. Hawaiian Delegation at the Dance Festival
 5. Music Department—Folk Songs from Many Lands
 6. M Men - Gleaner Twenty-fifth Anniversary Conference
 7. Singing Grandmothers Welcoming M.I.A. Delegates
 8. Speech Festival—Prize-winning Story, "Eddie Had a Sweet Tooth"
 9. Special Floor Show at Dance Festival
 10. Special Pioneer Dance Number—Dance Festival
- (See also pages 518 and 520.)

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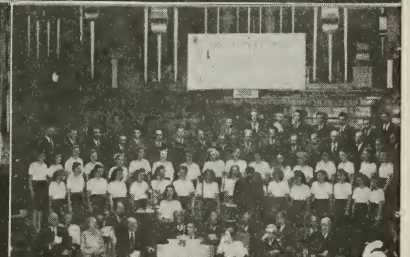
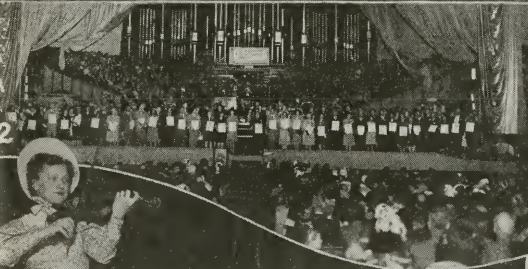
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ONE hundred years ago this week, a group of religious exiles, members of the Church of Jesus Christ of Latter-day Saints, entered this the valley of the Great Salt Lake under the leadership of Brigham Young. They were the vanguard of some twenty thousand of their people then scattered over the prairie, having been driven from their homes in the east because of their religion. Before the coming of the railroad, approximately eighty thousand of them, gathered from many nations, were to travel by ox team and handcart to this city from which we speak, as well as to the scores of other colonies which they established in this intermountain area.

Unlike most other westward-bound emigrants of the time, these pioneers came not for wealth, but to create homes where they could worship God unmolested. This area was then generally considered unfit for colonization, and Brigham Young was advised against settling here by those who had seen it. But these people believed that they were led by the hand of Providence, and that this would become a land of promise to them.

Hordes of crickets threatened their first crop of grain but their prayers for help were miraculously answered when numerous sea gulls appeared in the sky and settled on the fields, devouring the insects and thus preserving the precious crop. Such experiences, however, kept them constantly aware of the precarious situation in which they found themselves. Except for an occasional outpost or fort, there was no settlement within a thousand miles to the east and seven hundred miles to the west, with ox team and wagon the only means of transportation. They realized that if they were to survive, they must make the wilderness yield a livelihood. They knew also that if they were to enjoy any measure of security and comfort, they must develop the available resources to supply their wants.

They had little money but they possessed in large measure characteristics far more valuable in the development of the frontier. Among these was their remarkable capacity for work. They adopted as their emblem the honey bee and the hive, symbols of industry. Pioneering at best was arduous, but in this harsh,

1847...THE BEGINNINGS of Utah

By President George Albert Smith
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

President George Albert Smith participated on the Chicago Round Table which originated in Salt Lake City, July 20, 1947, at 10:30 a.m. over station KDYL. Other participants were: Herbert B. Maw, Governor of Utah; Dr. O. Meredith Wilson, Dean of Liberal Arts, University of Utah; Walter Mathesius, President of Geneva Steel Company; Dr. Ray B. West, Professor at the University of Kansas. The broadcast dealt with the question: "Is Industry Going West."

strange land it required even greater effort.

There were among them many skilled men and women. These people were not adventurers. They were by inclination stable folk, gathered from many countries and communities, trained in the arts, crafts, and professions. Evidence of their skill is seen in the remarkable buildings which they constructed, as well as in their other accomplishments.

Among their most commendable qualities was a spirit of co-operation. Bound by recognized ties of brotherhood, and guided by Christian ideals, which were part of their very fiber, they knew how to live and work together without suppressing individualism.

Even more important than these characteristics was their faith in the ultimate achievement of their purposes. They believed that with the blessing of heaven, the land would become fruitful, and their labors would be rewarded. They prayed over the soil, utilized their strength, and set to work to make their prayers come true.

They were the first Anglo-Saxons to practise irrigation on a community basis. With great effort they built dams and canals, developing the principles of modern irrigation practice that have resulted in millions of new wealth not only in this land, but in other lands as well.

Along the mountain streams they constructed grist mills in which to grind their wheat; sawmills to shape the lumber for their homes, schools, and churches; and cotton and woolen mills for the manufacture of material for making clothing, etc.

Only five years after their arrival, they purchased in Europe machinery for the refining of sugar beets. This heavy equipment was hauled across the plains on wagons. Undaunted by numerous failures, their efforts to obtain sugar from beets were finally successful, and these efforts contributed substantially toward the development of our nation's beet sugar industry.

They discovered and worked the deposits of coal which have so greatly affected our western economy. They opened iron mines, and developed numerous other resources to add to their comforts. And they assisted materially in building telegraph lines and railroads to ease the burdens of communication and transportation.

To mention these items is only to sketch their industrial pioneering. They came here to build a community where they might worship the Lord. He blessed their efforts, and from the foundations they laid has risen the great commonwealth we enjoy today.

Judging the tree by its fruits, the Pioneers of Utah were a group of superior people.



THE most ominous threat to the peace and happiness of mankind in this the twentieth century is not the probable misuse of the atomic bomb, but the dwindling in men's hearts of faith in God. "Epochs of faith are epochs of fruitfulness; but epochs of unbelief, however glittering, are barren of all permanent good."

The scriptures tell us that "without faith it is impossible to please God," that through faith prophets and men of old "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong."

It was faith that braved Columbus to sail on and on into the unknown horizon until he discovered a new land. It was faith that brought to America the *Mayflower*, "freighted with the destinies of a continent." It was faith that impelled President Brigham Young and the Utah Pioneers to establish permanent settlements in an unforbidding, defiant western desert.

Faith is more potent in human endeavor even than judgment or experience. Let me illustrate:

ONE HUNDRED YEARS AGO today a group of men with a nine-hundred-mile prairie trail over prairie land behind them, were hacking their way through underbrush on a mountain trail and prying loose boulders that rolled with an echoing crash into the bottom of the ravine below. Trudging slowly and wearily up this ravine moved a caravan of covered wagons. The advance company of Utah Pioneers were nearing the summit of Big Mountain from which they would obtain their first glimpse of the Great Salt Lake Basin. In the western fringe of that basin lay the "Dead Sea of America," shimmering in the sunlight more like a threatening omen than a promise of prosperity.

If that barren, seemingly unproductive valley could be made fruitful, could become the center of a western empire, it would most surely be one of the most striking examples in history of faith triumphant over human judgment and experience.

Of the great Pioneers of history, Brigham Young is given place among the foremost. But suppose he had failed, as men who knew western America better than he thought

FAITH TRIUMPHANT

By David O. McKay

OF THE FIRST PRESIDENCY

Address delivered by President David O. McKay over the Columbia Broadcasting System, "Church of the Air" Program, Salt Lake Tabernacle, Sunday, July 20, 1947, 7:30 a.m.

he would. What a tragedy would have befallen thousands—what severe censure history would have heaped upon such a foolhardy leader!

PICTURE his situation a century ago.

Upon him rested the responsibility to supply food and shelter for the one hundred and fifty-two persons who composed that first company seeking a home in a desert land, and the season so far advanced that there was little or no hope that crops planted would mature. Besides these one hundred fifty-two persons, there were thousands of others who had left their homes in Nauvoo after the martyrdom of their Prophet who were following their leader to this hoped-for place of refuge and peace. Approximately two thousand were at Mt. Pisgah, Union County, Iowa, 145 miles from the west bank of the Mississippi River.

There was another colony at Garden Grove, Decatur County, Iowa, 126 miles east of Council Bluffs.

Six thousand others were at Winter Quarters on the banks of the Missouri River, six miles from Omaha.

Ten thousand people already on the march towards the Great Basin which gave scant assurance that even a small colony could gain subsistence! All told there were 40,000 Mormons between the British Isles and Emigration Canyon, Utah, who, with confidence in a great leader, were moving towards some unknown refuge yet to be designated.

THE judgment of the scout and of the trapper regarding the chances of survival was against settlement. Major Morris Harris, for example, said, among other discouraging facts about the Great Salt Lake Valley, "It is sandy and destitute of timber and vegetation except for the wild sagebrush." Captain James Bridger thought it imprudent to bring a large population into the Great Basin until

it was ascertained that grain could be raised. He offered to give a thousand dollars for the first ear of corn ripened in the basin. "I have been here twenty years," he said, "and have tried it in vain over and over again."

At Green River, Samuel Brannan, who established a colony where San Francisco now stands, met the Pioneers and gave a glowing description of climate and productivity of the soil in sunny California.

Notwithstanding these warnings of the desolation of the country, and the plea to go on to more productive climes, there was that assurance in President Young's mind which had greater influence upon him than the trapper's experience of unproductivity and of monthly frosts, and more influential than the glowing description of the California Coast.

Greater than human judgment, towering above man's experience, was the great leader's trust in God. In referring to this faith which had guided him, he said: "As I viewed a portion of Salt Lake Valley, the spirit of light rested upon me and moved over the valley, and I felt that there the Saints would find protection and safety," an apt illustration of the lines of Dryden—

Dim as the borrowed rays of moon and stars
to lonely, weary, wandering travelers,
Is reason to the soul; and as on high those
rolling fires discover but the sky.

Not light us here, so Reason's glimmering
ray was lent not to assure our doubtful
way,

But lead us upward to a brighter day.
And as those nightly tapers disappear,
When day's bright lord ascends our hemisphere,

So pale grows Reason at Religion's sight,
So dies and so dissolves in supernatural
light.

The unwavering faith of that dauntless band in a divine providence—that invisible power which "makes the discords of the present harmonies of the future," lives on imperishably. Their undying forti-

(Continued on page 562)

Is ALCOHOLISM A Disease?

By Dr. John A. Widdsoe

OF THE COUNCIL OF THE TWELVE

THE polite name for drunkenness is alcoholism. The latest apology for alcoholism is that it is a disease. As such it must be handled sympathetically and led patiently to a cure.

Alcoholism certainly is a disease—a disease of the human will. The alcoholic is no longer his own master. His appetite for alcohol has conquered him. When he drinks, he surrenders many of his normal powers to lower impulses which take charge of him and his actions. He is in fact left to the mercy of impulses which are inimical to human welfare if left unguarded by higher motives. He yields his right as a free agent.

With a corroded will he often falls into degradation. Sometimes he is cruel; as often, he behaves as an idiot. The rights of others are no longer existent. The higher impulses, which flow from the untrammelled will, are inoperative, because they are stifled, anesthetized by the drug, alcohol. He always wastes his money; he as often starves his family, ruins his home and family life. Above all he must have more alcohol, at any cost. Relative values are no longer in his consciousness. After his maudlin behavior, if he drinks enough, he lies, beastlike, in a senseless stupor until kind Mother Nature has partly cleansed his body. When he awakes, it is only to repeat the performance. Indeed, alcoholism is a disease, an evil, destructive disease

of the God-given will of man. It has caused more misery throughout the centuries than any other unnatural human habit, including war.

Earnest efforts have been made to cure alcoholism. Only two inter-related methods have yielded appreciable results. The thoroughly

THE surest cure for alcoholism is for everyone to refuse to touch alcoholic beverages.

healthy body does not crave stimulants. So, the alcoholic is given correct food, proper exercise, full sleep, and congenial employment. That is the modern method. As his health improves, the desire for alcohol is lessened; then the Alcoholics Anonymous, grateful reformed alcoholics, who try to help brethren who are yet enslaved, and others add to this normal physical way of living, faith in God and in his unseen world, out of which comes power to help every struggling soul. A normal life, physical and spiritual, is the direct and most permanent, the surest cure for alcoholism, the best way to cure the will of its waywardness.

CURIOUSLY ENOUGH, many of those who plead that alcoholism is a disease, and must be treated as such,

are themselves tipplers, or as they would say, moderate users of alcohol. They do not drink to excess; they do not lie in the gutter; they do not have to sleep off their indulgence. A cocktail or two before dinner, or in a social gathering, a glass of alcoholic beer during the day—they go no farther they say. This argument for moderation reveals the devil's tracks. If the first glass of alcohol were never taken, there would be no alcoholism. If there be an evil abroad, it may best be driven away by prevention. Unless that is done, the recurrent need of cures will continue indefinitely. It is so in other fields. Vast sums are being spent to discover the cause of cancer, polio, arthritis. Once discovered, the people, including the medical profession, will seek to prevent the occurrence of these diseases in the land. Men do not say, "We will allow a little cancer, polio, or arthritis; we will pay attention only to those who become too sick." It is along the path of prevention, based upon accurate knowledge, that tuberculosis, diphtheria, and many other diseases are being wiped off the earth. We quarantine against such contagion—why not against alcoholism, since the experience of the ages shows that man's appetite is often stronger than his will.

The surest cure for alcoholism is for everyone to refuse to touch alcoholic beverages. Every cocktail

"INASMUCH as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father..."

user is an incipient, possible alcoholic. The moderate drinker who pleads that alcoholism is a disease, from which he is exempt, is a dangerous, inconsistent helper in the battle against alcoholism. Let it always be kept in mind that alcohol has no real physiological or mental value. It is a drug against man. Taking it in small doses does not change the effect upon body and mind; it merely lessens the immediate degree of injury.

(Continued on page 522)

THE IMPROVEMENT ERA

Men do not say,

"We will allow a little cancer, polio, or arthritis; we will pay attention only to those who become too sick."

ETERNAL VALUES

in the Teachings of the Church

By DR. SIDNEY B. SPERRY

PROFESSOR OF OLD TESTAMENT LANGUAGE AND
LITERATURE, BRIGHAM YOUNG UNIVERSITY

exerted upon western civilization from the end of the medieval period. Step by step the religious view of the world has retreated in favor of a secular

churches. Nor did the Bible escape. The study of religion from the standpoint of evolution struck a hard blow to belief in revelation and the unique status of Christianity.¹

The net result has been that a great section of so-called Christianity is completely indifferent to the churches or what they teach. Many have come to believe that good secular education is all that is necessary for their well-being.

In connection with these thoughts, let me quote Professor Kenneth LaTourrette directly. He says:

Never has any religion [Christianity] been so devotedly and ardently propagated over so large a proportion of the earth's surface. Yet never has the world seen such widespread open denial of the worth and validity of all that is called religion as in the very lands where Christianity is presumably strongest. . . . Every thoughtful and well-informed mind must have perceived what is happening.

The rapid acquisition of knowledge about their
(Continued on page 510)

¹See Howard B. Jefferson, "The Role of Religion in a Changing American Culture," *Journal of Religion*, XVI, 59.

DURING any centennial year those people involved must naturally compare and contrast the past with the present, weighing and considering change and consistency, eternal and temporal values. Thus it must be with Latter-day Saints one hundred and seventeen years after the organization of the Church, and one hundred years after the first members found refuge in what had hitherto been considered a barren alkali waste.

While the principles of the Church have not changed, the applications must change if the Church is to meet the challenge which a changing civilization imposes upon it. What I want to bring especially to the attention of my readers are the values inherent today in the unchanging teachings or doctrines of the Church.

It is significant that a new low point has been reached in the decay of our civilization as a whole which is contemporaneous with the low mark that religion has reached in its process of decay. Many persons of repute look upon religion in our times as an obstacle to human advancement and happiness. Certain thinkers view it as the remnant of a culture long since outmoded.

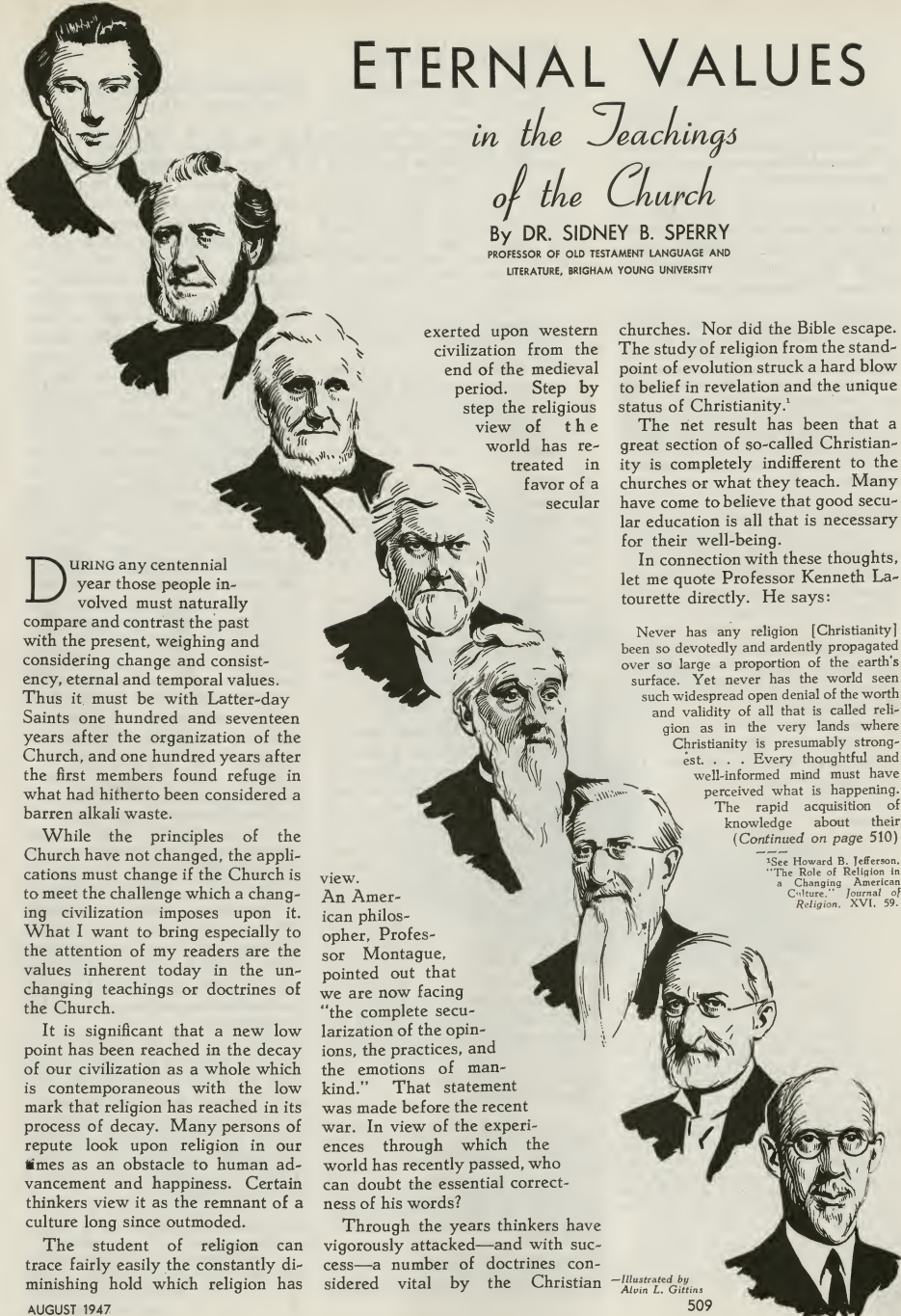
The student of religion can trace fairly easily the constantly diminishing hold which religion has

view.

An American philosopher, Professor Montague, pointed out that we are now facing "the complete secularization of the opinions, the practices, and the emotions of mankind." That statement was made before the recent war. In view of the experiences through which the world has recently passed, who can doubt the essential correctness of his words?

Through the years thinkers have vigorously attacked—and with success—a number of doctrines considered vital by the Christian

—Illustrated by
Alvin L. Gittins 509



ETERNAL VALUES

(Continued from page 509)
physical environment led men to doubt the authenticity of the teachings of religion. Simultaneously the increased mastery of man's physical environment, made possible by this knowledge, has seemed to render religion unnecessary.²

Christian churches have tried to delay the defeat of religion as best they can, but the results have been none too convincing. Professor Howard B. Jefferson said:

Liberal Protestantism has sought to avert the final defeat of religion by a series of strategic retreats. It has dropped by the wayside one doctrine after another until it now is unwilling to affirm dogmatically even such things as the existence of a personal God, the assurance of immortality, or the uniqueness of Christ. It is only foolish to maintain that the importance of religious belief has not been almost destroyed in these retreats.³

By reason of the great prestige of modern science, many genuinely religious scientists are now asked to give pronouncements concerning religion, but they have no concerted program that will control the situation better than the priests. In short, the influence exerted by religion in the modern world is far from comforting to one who really cares about the present scene.

It seems quite obvious, at least to the writer, that the inability of the churches to command the respect of men and influence society at large is due, among others, to the following reasons:

1. Walter Lippmann pointed out that when men know they have created the image of God, the reality of it vanishes like last night's dream.⁴ I like the way in which my brilliant colleague, Dr. Hugh Nibley, states the situation about the God of the churches: *God has become a shadow of the churches.*
2. The "strategic defeats" of which Professor Jefferson speaks reveal clearly that the Christian churches involved lack divine authority. Had men been truly conscious that their churches were guided by such authority, they would not have had to retreat on issues involving doctrines considered vital to them. The presence of divine authority in the churches would have prevented the acceptance of false doctrines. There would have been no occasion to retreat. True doctrines will weather all blasts directed at them, whether "scientific" or otherwise.

3. The churches fail to kindle in men a warm, deep, abiding faith in the mission of Christ as the Redeemer of the world. Cold history and criticism have taken the place of knowledge gained firsthand through revelations of God. It is hard to kindle the souls of men unless each may obtain a personal testimony through the Spirit that Jesus is the Christ, the Son of God, the essential facts of whose birth, ministry, death, and resurrection are contained in the Gospels. Men have to be convinced as to the fact of the saving power of Christ and him crucified, nor can syllogisms and tradition take the place of the ever-abiding revelations of the Spirit.

4. They are unable to give man a reasonable account of his place and destiny in the universe. The lack of a spiritual chart and compass accounts for much of the chaos and confusion in the world.

Now let us look at some of the values inherent in the unchanging doctrines revealed by God to Joseph Smith and the Church. By "values" I mean the ability to grip men's spirits in such a way as to change their way of life to one more in accordance with Christ's teachings.

Possibly the first and most important doctrine we may point to is that concerning the nature of God. The Church offers the knowledge to men that the Almighty has been a man also; that is to say, God our Father is a man in form like ourselves. He is not a shadowy essence or a philosophical abstraction. He is a resurrected, glorified, exalted being with a body of flesh and bones. Spirit courses through his veins instead of blood, because he is no longer mortal. He understands man because he was once like us. Through the eternal ages he progressed until he became God. He is the Creator of the heavens and the earth. His power, knowledge, wisdom, and love can only be slightly comprehended by us in our present estate. But it is possible for us eventually to comprehend God and become like him if we keep his commandments:

... nevertheless, the day shall come when you shall comprehend even God, being quickened in him and by him. (D. & C. 88:49.)

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. (D. & C. 84:38.)

I hasten to point out that the Christ is like his Father. He is in the

image of his Father and has received of his fulness. (D. & C. 93:4.)

In response to a spiritual experience, Joseph Smith saw God and his Son Jesus Christ with his own eyes. He prayed and found the truth—at least the elementary fundamentals—concerning the nature of the Almighty. Moreover, the Lord has revealed much in addition about himself that is to be found in the revelations the Church publishes to mankind. The Mormon people think of God as a loving Father who could actually put his arms about one. He is very near to those who pray to him. Many thinkers not of our faith say that they cannot accept our anthropomorphic or manlike God, but their concepts do not seem to win the affections of the general run of men or, unfortunately, to change their way of life. Sincere believers in God as taught by our Church have the inestimable advantage of receiving the inward testimony of the Holy Ghost concerning him. Only those who have received this testimony appreciate its effectiveness.

Another unchanging doctrine of the Church of great value is that which links man to God. The Lord has revealed that the intelligence of man is self-existent. It was never created. But God did create the spirit bodies which clothe the intelligences of men. In this sense he is the very Father of mankind. He it is who is guiding, directing, and helping his spirit children to progress and become like him. Our sojourn in mortality is a probationary period in the great scheme of eternal progress. What men do in this life will determine in a great measure their destiny in the hereafter. The Church from its founding therefore emphasizes the extreme value of life here and now.

The fact that we consider God the very Father of our spirits means that we have an exceedingly high conception of man. Indeed, man is of royal descent and has dignity and worth. Let me call attention to some statements concerning the supreme value of the souls of men. The Lord said to Joseph Smith:

Remember the worth of souls is great in the sight of God; . . . (D. & C. 18:10.)

... he [God] inviteth . . . all to come unto him and partake of his goodness; and he

(Continued on page 560)

¹Ibid., "Have We Passed the Age of Religion?" XVL 423, 424.
²Op. cit., 59.
³A Preface to *Morals* (New York: The Macmillan Co., 1929), p. 36.

President George Albert Smith's FIRST MISSION for the Church

By PRESTON NIBLEY

III—CONCLUSION

NOVEMBER found Elders George Albert Smith and William B. Dougall, Jr., pursuing their missionary work in Holden, Millard County. They were now on their return journey and hoped to finish their labors before the beginning of the winter. The opening entry was written at Holden.

Holden, November 1, '91. Went to Sunday School. Spoke a few minutes. A good spirit is manifested here and the meeting-house is the best in the country. . . . Attended afternoon meeting. Spoke about 30 minutes—a good spirit prevailed. Went to the conjoint meeting of the Mutual in the evening. Received a visit from four young ladies and spent a few minutes in listening to music, vocal and instrumental.

The following day the elders journeyed on to Deseret.

Holden, November 2, '91. Arose and cut some wood. . . . Left for Deseret at 9:45 after filling our pockets with popcorn and apples. Brother J. J. Stephenson took a nice covered spring wagon and a good team to deliver us to our destination. We arrived all right and stopped at Brother Kelley's who had been chosen president of the Y.M. M.I.A. the night before. Got there at 2:30. While we were coming over, I was amused to hear Wilb ask Brother Stephenson if the rabbits dug up their grain after it was sown. After getting dinner we started to look at the town. We climbed to the top of the scaffolding of the new meetinghouse (and by the way it will be a fine building when it is finished), to see the town. A glorious sight met our gaze. The valley stretches away on the north to Eureka, and on the south to Milford. The sun was just setting—casting its golden rays through the clouds that were resting on the mountaintops. Everything looked lovely—farms in every direction, as far as the eye could see. Fat cattle and horses grazing contentedly in the broad fields. The houses, all the way from $\frac{1}{4}$ to $1\frac{1}{2}$ miles apart, scattered all over. Oak, Holden, Fillmore, Meadow, and Kanosh could all be located. But the grandest of all sights was Mt. Nebo in Juab County. A rift in the clouds let the sun's rays fall on the upper half of the mountain, covering it with golden glory, as if giving

it a good-night's kiss. Out in the south, Mt. Baldy, just east of Beaver, was plainly visible. After feasting on the lovely sight we went downtown.

That was a breathtaking description, and it reveals the poetic power of the President. The journal continues:

The sidewalks are about 5 rods wide. No trees worth mentioning. . . . After supper, meeting was next in order. There was quite a liberal turnout. The choir sang.



"We Are the True Born Sons of Zion"; eight girls and two boys constituted the choir. We had a good meeting. . . . Bishop Moody of Deseret is only 24 years old.

The following day the elders moved on to Hinckley.

Brother Stephenson took us to Hinckley and then bid us good-bye. I saw a calf with three ears. We stayed with Samuel Carter. We took a table and went out of doors to do some writing. We soon had company—six pigs, two boys, and some chickens, and three men about ten yards from us discussing water rights. A large flock of black birds flew over us making a deafening noise. Wilb sat down on a nail, and the consequence was that he turned seamster

and sewed up a rent. . . . Held meeting in the schoolhouse. The house was full, and a good meeting was held.

The next town visited was Oasis.

I went to meeting and heard some good instructions from Brother Richards. . . . In the afternoon meeting many were wiping tears from their eyes, including myself, at the testimonies borne. We didn't go to dinner at noon but ate in the meetinghouse. Brother Dougall was introduced around as Doodle. Some of the ladies were out in white dresses. After meeting we went to Brother Hawley's home and from there to meeting again. The dust was very bad. I spoke thirty minutes and felt well. After meeting the folks gave us a railroad ticket each to Leamington. They also asked us to amuse them for a little while as the train did not leave until one o'clock in the morning. I sang and recited a few comic things which they enjoyed, or seemed to enjoy. . . . At twelve o'clock we strung our valises on a stick and started Chinese fashion, or single fashion, for the depot. It was dark and dusty, but Brother Hawley was a good guide. We bid him good-bye and were soon on our way to Leamington. Wilb was soon asleep, but I only dozed until the whistle announced our approach to Leamington. I had to shake Wilb quite hard to wake him, but we were soon on the platform all alone with the dark and cold. It was

2:50 in the morning, and no place to go. I remembered, however, a man named Chris Overson, who lived about a mile away, so we started for his place, leaving our grips on the platform. After falling over stumps and into ditches, we finally got there, but he had a dog that had to be coaxed before we could get in the house. We finally reached the door where we rattled and banged to our hearts content. Finally we heard a man's voice saying, "Whose there?" I replied, telling him my name, which he recognized, as it was Mr. O. himself. He welcomed us and gave us a room and we were soon in bed dreaming the happy hours away as we got thawed out.

(Concluded on page 512)

PRESIDENT GEORGE ALBERT SMITH'S FIRST MISSION

(Concluded from page 511)

A LETTER awaited George Albert at Leamington.

Leamington, November 5, '91. Arose at nine o'clock feeling refreshed. Mr. Overson told me that a letter awaited me at the post office. I quickly reached there and was pleased to find the envelope marked 29 North West Temple. I read it but was very sorry that the sender was so ill. I do wish that she would get well and never have to suffer any more. I sent our things to Oak Creek by Brother Nielsen. I called on Bishop N. C. Christensen and left my grips. I then went to fast meeting and had a good time. . . . I saw the famous McIntyre's barn, the largest in the western country. It was full of hay, holding 1,000 tons. It is 296 feet long and two stories high, roofed with tin. I saw a fine lot of Galloway cattle. Met Brother R. Pay, who wanted to be remembered to Aunt Bathsheba. Feel well, but a little worried. Spent a pleasant afternoon at Brother Lovell's. Miss Lovell was very kind indeed. I felt quite at home. Held meeting in the evening and enjoyed myself. After meeting, I had bread and milk with plenty of cream. Wilb stayed at Oversons. Spent the evening in pleasant conversation. . . .

Oak Creek was visited on November 6.

Leamington, November 6, '91. . . . Brother Amiel Johnson sent a horse and cart for me to go to Oak Creek. The folks gave me their photographs before I left. I bid them good-bye and started for Wilb. After meeting Wilb we started for Oak. The road was very dusty and rough. Met Brother F. D. Richards and party. Met Simeon Walker who told us to go to his place and stop, but we declined to do so. We stayed with Brother George Dutton and family. Wilb lost his coat or gossamer out of the cart, but it was found and returned to him. . . . We had a good meeting in the evening. Met Brother Finlinson. The church bell here is a bass drum. It was presented to Brother Dutton with some other curiosities that were ancient.

The missionaries stopped only one day in Oak Creek and then moved on to Scipio.

Oak Creek, November 7, '91. . . . Left in a Racine wagon in company with George Dutton. We had a good team and made good time. The wind was very cold. Had dinner with Brother and Sister Yates who had just returned home. Saw William Thompson who said he would see us safe in Levan on Monday. Miss Walsh who is staying with Sister Yates is quite a pretty girl.

Scipio, November 8, '91. . . . Bid Brother Dutton good-bye, giving him a razor to remember me by. Went to Sunday School and spoke. Also spoke at the afternoon meeting. Called with Wilb at the telegraph

office. Lectured in the evening on the divinity of the Bible.

Scipio, November 9, '91. Arose at 7:15. Cold as blazes; started for Juab; got there O.K. at 12 o'clock; traveled with Brother William Thompson and a Sister White of Sanford, Colorado. Walked from Juab, 4 miles, to Brother E. W. Peterson's who is president of the Mutual. Saw a coyote. Drove to town and stayed with Brother Andrew Hendrickson. Weather cloudy. Lectured in the evening and had a good house full.

From Levan the missionaries continued their journey to Nephi.

Accompanied Sister Christiansen to Nephi. Was invited to stay at Brother Bailey's; accepted the invitation. Went to the First Ward Y.M.M.I.A., and lectured on the Bible. . . .

Nephi, November 11, '91. . . . Visited the Juab Stake Academy. The people quarrel with one another to see who takes care of us. After supper at Brother Paxman's I got a funny streak and the folks nearly died laughing at me. Sister Paxman nearly fainted, and I had to stop. Attended a good meeting of the Y.M.M.I.A. in the Second Ward. I helped administer to a baby.

Nephi, November 12, '91. . . . I went to Bailey's and studied on my lecture. Gave the lecture and received a vote of thanks. Was taken to Mayor Hague's by a few young folks, and found more there when we arrived. Stayed at Bigler's.

Nephi, November 13, '91. . . . Read William Bryan's letter to Mrs. Fannie Thatcher. It was a masterpiece of inspiration. . . . Said good-bye to the folks and started for the train. Brother Paxman was at the train with Brother Bailey to see us off. We were invited to come to Nephi any time and stay at their homes. Left for Mona feeling well. Had a talk with John Acomb [the conductor and a relative]. . . . Got to Mona and stayed with Brother Kay; was treated well. Had a good meeting but few attending. We had more, however, than a panorama that was held across the road. Some of the people were much delighted. Two hours before meeting I went with Brother Chapel and his little boy to the Nebo mine. Got a specimen of the ore. We got lost going up and had quite a time crossing gullies, but the horse was quite gentle. We met the men; went in the mine and heard three blasts go off. Got back in time for meeting. . . . I spent the evening pleasantly chatting.

Mona, November 14, '91. . . . Waited for the carriage that the Nephi people promised to send to take us to Eureka. It finally came; a pair of little cayuses but a comfortable carriage. I borrowed some quilts and made myself quite comfortable. We drove to Goshen. We stayed at Bishop Price's. Mamie is on the way home. Brother Henriod was our driver. We left Goshen at 1 o'clock and the climb uphill was all right, but

when we got to the dugway going downhill the teamster was glad to let me drive, remarking, "I am afraid to tackle it." I took the lines and we went downhill on the fly. Just as we got to Homansville it just came down. The railroad grade is progressing nicely. The road is lined with tramps. We stayed at Brother Peter Loutensocks. According to instructions from L.E.W., I had my beard shaved off. The night was very cold. Held meeting in the evening. Just as meeting let out the moon appeared over the hill and it was lovely. Everything covered with snow; seemed to be studded with diamonds from the moonlight. Eureka is a regular fire trap, built on the sides of the canyon. Nearly all the houses are frame. The road, or street, is the bottom of the canyon. This street is lined with stores on both sides for about half a mile. . . . After a long walk all over town I returned feeling almost worn out. Saw the Beck Hoisting machinery. . . .

Eureka, November 15, '91. . . . The night had been quite cold. Brother Walter Arthur called for us to go to the mine, but when we got there the man in charge was not present and I was glad of it for it was Sunday and I did not want to go. We went and saw the machinery for hoisting in the Eureka Hill mine. The cages go like everything. Went to Sunday School and had the pleasure of teaching a class of young ladies. I also addressed the school. Went to the afternoon meeting and spoke for a few moments. Took a long walk to the Blue Rock mine and found some pretty specimens. . . . Wilb, Brother Arthur, and myself went to the evening meeting and I gave a lecture on the Bible and Book of Mormon. The audience was about half Gentiles, but we never held a more orderly meeting and when we finished, all seemed to feel pleased. Saw an eclipse of the moon.

Eureka, November 16, '91. . . . Called at a Chinese store and got some things for the children. Called at the assay office and got some specimens from Mr. Symons. Brother Walter Arthur gave me some fine specimens of a lime formation. Brother Loutensock gave me money to buy my ticket. Met Frank Hyde on the train. Saw the Mammoth mine. Enjoyed my ride through the desert, talking to Sister Gillespie. Saw Camp Floyd or Fairfield, also Cedar Fort. The snow-capped mountains look very pretty.

* * *

The diary ends abruptly here, with the missionaries on their way home. We wish it could have been continued a few days or a few weeks longer, but we thank the President for this intimate glimpse into his thoughts and activities, nearly fifty-six years ago, when he went on his first mission with his companion William B. Dougall, Jr., to labor among the young people in southern Utah.

(The End)

EDITORIAL NOTE

THIS story of dimensions and relative values has been taken from the remarks of the Honorable Earl J. Glade, Mayor of Salt Lake City, delivered on the occasion of the Centennial lighting of the Brigham Young Monument at the head of Salt Lake City's Main Street—May 1, 1947.

BREADTH

By Earl J. Glade

MAYOR OF SALT LAKE CITY

WE are now standing at the head of Main Street, Salt Lake City, Utah, which is one of the great thoroughfares of the world. One hundred years ago it was not even a coyote trail. It was designed by our master-pioneer planner to be wide enough so that a double, tandem team of horses, hitched to a covered wagon, could easily make a turn in that selfsame thoroughfare.

That breadth of vision in building our principal city streets—132 feet from property line to property line—today redounds to our comfort and gives our city the base for its master plan.

The width of this beautiful thoroughfare is characteristic of the breadth of vision of that great colonizer and city builder Brigham Young. We do well to pause for a moment, to ponder his practical wisdom and his wide range of interests.

Although he had led the Pioneers on that memorable trek through fifteen hundred miles of wilderness from the Missouri River to the Great Salt Lake, his life, and the lives of his intrepid associates, had more than just one dimension—the dimension of length.

IN scripture is the story of the oldest man who ever lived on this earth, Methuselah. That story consists of only forty-six words:

And Methuselah lived an hundred eighty and seven years, and begat Lamech.

And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

And all the days of Methuselah were nine hundred sixty and nine years: and he died. (Genesis 5:25-27.)

According to this record, at least, his life was principally of interest

because of one dimension—length.

By contrast, we see tonight the wide range of interests of the pioneers. Theirs were lives of all dimensions—length, breadth, depth, and height.

This was largely because theirs was a religious migration. The dominating personality, to whom their very lives were dedicated, was that of the Man of Galilee. He lived but thirty-three earthly years, and yet, his was the motivating career of all time.

The stature of the pioneers was added upon because they had caught his spirit. It moved and empowered

them to do things far beyond their natural abilities.

BRIGHAM YOUNG and his pioneer associates were long-range planners. As they viewed the desert waste of 1847, in the memorable month of July, which desert waste was transformed into this glorious city, they must have realized that, as another has expressed it, "If you want a crop in one year, grow potatoes; if you want a crop in ten years, grow trees; if you want a crop in one hundred years, grow men."

The pioneers wanted all of these and planted accordingly.

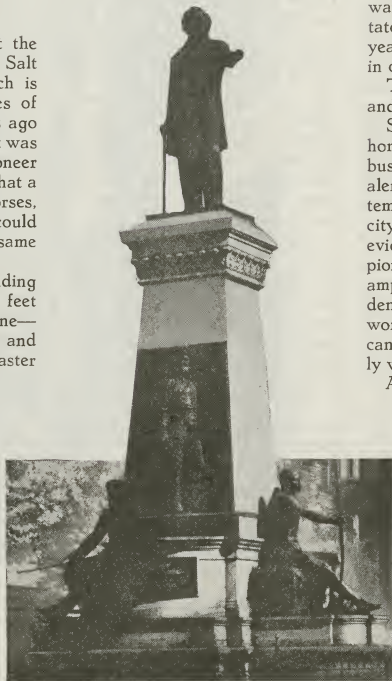
Salt Lake City, with its numerous homes, its tree-lined boulevards, its business and industry, its 180,000 alert citizens, its schools, churches, temples, and cathedrals—yes, our city with all of these, is convincing evidence of the motivating power of pioneer enterprise, initiative, and example, sustained by a kind Providence. These courageous men and women have shown us the significance of ideals and of dealing loyally with them.

And so, pondering our loyalties to the past and our opportunities now and in the tomorrows, we look out over this beautiful city and to the firmament above, I am reminded that, "Ideals are like stars. You will not succeed in touching them with your hands, but, like seafaring men on the desert of waters, you choose them as your guides, and, following them, you will reach your destiny."

Yes, if we follow those ideals we shall reach a glorious destiny!

So then, my fellow citizens, if you would know the monument which has been reared to the memory of the pioneers, look around and you will see that monument everywhere in prosperous cities, with beautiful churches, homes, and schools, and thriving farms in a great intermountain empire.

The outstanding monument of all, however, is an eager generation of youth, descendants of the pioneers, loyal to their memory and now winning brilliant distinction throughout the world.



IN 1879, President John Taylor called Silas Smith, Kumen Jones, and George Brigham Hobbs, as president, Indian interpreter, and chief scout for a new mission into southern Utah, together with settlers from Cedar City, Parowan, and Paragonah. The way had been charted when the advent of Bishop Andrew Schow and James Collett of Escalante made a new route seem advisable to many of the group. Reaching Forty Mile Spring, a rude encampment was established and scouts selected to push ahead and seek the best route. Kumen Jones, George Lewis, and William Hutchings were selected to go as scouts under George Hobbs' leadership. Their report was disheartening, even George Hobbs stating that the country was formidable, although he thought they could get through. A second and a third scouting trip proved fruitless in finding a way to the river. A fourth trip with additional scouts penetrated into the desolate region only to find that the river was hemmed in by towering, perpendicular cliffs that defied descent. Added to the difficulties of the mission was the spirit of rebellion that had crept among some of the members. And the plight was desperate for the little group, since food and water were at a minimum—with little chance of getting more until they could win through the intervening desolation. Most of the company remained at Forty and Fifty Mile camps, but a small part had been moved to the Hole in the Rock. From this point four men were appointed to scout a way through to the river. The rest set to work to widen the crack—with little equipment other than their will to achieve.

CHAPTER VIII

PASSING the most distant point of the former two scouting parties, the four scouts headed northeast into a wilderness of echoing canyons and gulches that kept them turning to right and to left, tracing and retracing their steps. High mesas blocked their way at every turn. Keeping close to the ledge above the San Juan River, they went silently along, each appraising his chances of getting through to Montezuma.

"We'd best get away from the river," Hobbs suggested. "The more fall, the deeper the draws." Taking the lead, he headed toward the center of a level, deep-soiled mesa, gray with sage, waving with dry grass. George Morrell meditated as they rode along. "This bench would make a beautiful town-site."

"Except that people have to drink occasionally!" Lem Redd twisted the ends of his long mustache and smiled wryly. "I'm pretty thirsty, right now!"

"The terrain is too level to suit me," George Sevy complained. "It will either have to continue as it is or drop off suddenly into a valley.

HOLE IN THE

It doesn't slope at all. There are no arroyos, no drainage scars anywhere!"

"From the feel of the earth underneath, that drop-off is close at hand," Hobbs said. "We're already treading sandstone."

"You're right, Hobbs," Morrell agreed. "If that dark line out there isn't a rim, I'll eat Marthy's hide!" He gave the sturdy little burro a whack on the rump and sent her dogtrotting across the sandrock. The mule kicked up his heels and followed her. Walking at a brisk pace the four men and the two horses followed the mule.

The mesa ended abruptly, as the scouts had anticipated that it would. Marthy flopped her ears dismally and stood stiff-legged on the very edge of it. The mule, knowing he could go no further, doubled his legs under him and his pack, and promptly went to sleep.

The scouts looked down the ledge in dismay. "There's not a single break where we can hope to get down," Lem Redd exclaimed.

"We'll go two and two up and down this rim," Hobbs said. "Surely it will break somewhere."

The others agreed. Redd and Sevy went south, Morrell and Hobbs, north, one horse and one pack for each pair. They explored for days, up and down, finding only a more and more precipitous drop along the entire boundary of the mesa. Discouraged, they returned to their starting point.

"It looks bad," Morrell said. "Our food is all but gone, and a storm is brewing, sure as anything!"

"If it storms, there'll not be a single landmark to guide us," Sevy said, "granting that we get down off this."

Hobbs alone was silent. What a headstrong fool he had been, insisting against all others that if they tried hard enough they would get through. Wiser heads than his had said turn back, but they had come on, blindly confident that the Lord was on their side, and that, somehow, they would be shown the way. Yet here was a barrier they had found no way to cross. Unless a

miracle intervened, they would have to turn back, and the mission would fail.

A flurry of snow sent their already low spirits to a zero level. There was nothing they could do except to hole in and wait for the storm to pass. And, from the looks of the sky, that would be a good many hours to wait. And after the storm, what? There was little food, no shelter, no trail—except back. They had said they would get through or die in the attempt. Well, so far they were still alive. In the meantime, hope was cheap; they could indulge in it till the last.

A blinding snowstorm swirled over the mesa. The scouts, lying half frozen in their one bed, facing defeat, prayed, and waited for it to pass. And when at last the sun shone again, it was as if they were in a new world, alien and solitary. They crawled, stiff-limbed, from their blankets and tried to walk. The effort brought such pain that they gave up the idea, and sat down again, letting the sun warm them.

"Shall we dine on mule steak?" George Sevy asked. No one answered, and each looked away from the other. Suddenly, and almost without sound, as if it had sprung from nowhere, a mountain sheep bounded into camp and stood curiously looking about him. There was no fear in his eyes, no trembling of his magnificent body.

"Look at those horns!" Hobbs exclaimed. "Six inches across at the base, if they are one!"

"And broad as a tree!" Morrell cried. "We'll not eat mule while this critter is running loose!" He reached for his gun. The big sheep leaped back, darted away a few rods, turned and stood facing the scouts again.

"Save your bullets," Hobbs said sharply. "I'll try lassoing it!"

"And do nothing but scare it off!" Sevy complained. "We're marooned, and you start playing tag!"

Hobbs stood twirling his rope, locking eyes with the beautiful wild sheep. He took a quick step and threw the rope. It missed the sheep's broad horns by a fraction of an inch.

ROCK

By Anna Prince Redd



THE HOLE IN THE ROCK FROM A
SKETCH BY FARRELL COLLETT

The sheep leaped backward, darted off, turned and waited. Hobbs followed, more cautious, more sure of himself. Again the lasso cut the air, missed, and trailed the snow. Once more the sheep was out of range, and once more Hobbs followed it.

"I could still shoot that critter!" Morrell grumbled. "I thought Hobbs was an expert with a rope or I'd never have dropped my gun!"

Lem Redd said curtly, "What's the difference? We're going back. We won't starve between here and the river. Let's eat breakfast and be ready to start."

"Did Hobbs say we are turning back?" Sevy asked.

"Not exactly; he said unless a miracle intervenes we'd have to."

Sevy scratched his head thought-

fully, legs apart, and watched Hobbs as he and the mountain sheep bounded out of sight in a curve of the rim.

An hour went by. The three scouts waited impatiently on the wind-swept ledge for Hobbs' return. They stamped and swung their arms, and chafed at the delay. The cold bit deeper and deeper into their veins and intensified the hunger in their stomachs. Another hour went by. The scouts were now not merely impatient; they were thoroughly angry. Hobbs' play-acting was ill timed; it would serve him right if they were to start off without him! A half hour later they began to worry. The last they had seen of Hobbs he was bounding headlong after the mountain sheep, his lasso twirling in the

wind. He might have stumbled and fallen from the ledge. He could have slipped and broken a limb, even if he hadn't fallen over the cliff. He surely must be lying injured or dead, for, otherwise, he would have been back to camp hours ago.

They divided and went up and down the ledge calling his name, trying to pierce the fog of clouds that hung below them. But there was no sign of man or mountain sheep—only a vast and forboding silence!

NOON came. The scouts—now only three—put their packs on their animals and debated whether to return to camp to report or to chance everything—life, limb, death by starvation—in an almost hopeless effort to find Hobbs or bring his body back.

"I heard something!" Morrell ran to the face of the cliff. "It sounded like a faint call."

Redd and Sevy listened intently.

"It's George!" Morrell cried. "He's scrambling up the ledge, just a little way below us!"

Redd and Sevy ran to the rim and followed Morrell along it, calling, "George! George!"

Morrell stopped, and when he turned to face the other two scouts, his look was a mixture of relief and chagrin. "We act like we're about to kill the fattest calf," he said uncomfortably.

Slowly, now that the three men knew Hobbs was safe, anger took the place of anxiety. And the minute George's head appeared above the rim of the Slick Rock ledge, Sevy yelled: "It's time you got back!"

"Where in blazes have you been?" Morrell demanded.

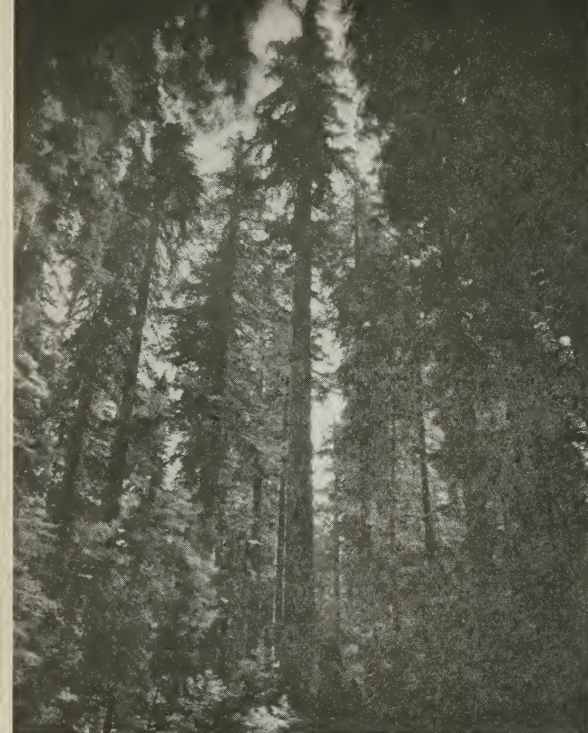
Redd said curtly: "Mr. Hobbs, it's time we reported that there is no way off this rim!"

"But there is a way off!" Hobbs cried. "I've been clear to the bottom!"

The three looked at him with varying degrees of incredulity.

Hobbs went on excitedly, "It was the mountain sheep that did it!" His eyes were alight; his whole body was tense with emotion as he continued. "I'd throw my rope and miss him by inches, and he'd be gone again, only to turn and wait for me. It was just as if he knew what we wanted, as

(Continued on page 555)



Preserving



The LONELIEST JOB *in the World*

FOR several gruelling hours we had been struggling up the steep trail leading to the top of the mountain. The route led through scenes of indescribable splendor with towering evergreens stretching into the sky and a carpet of grass and wild flowers under foot. The day was very warm for the time was midsummer, and a hot sun boiled down.

At last we topped the last rise and stood on the mountain peak, with the whole outdoor world at our feet. To our right was a small frame building. A man dressed in outing clothes and wearing boots came to meet us. He smiled and introduced himself.

"I'm the fire lookout man up here," he explained. "I watch for budding forest fires."

"Have you seen any lately?" a member of our party inquired.

He shook his head. "No. We've been having rain recently. But there's no telling when a blaze may start. So we have to be on the watch at all times."

What a magnificent view he had from the roof of his world, so to speak! He was above the timber line—that bleak dividing line between vegetation and utter barrenness. The gorgeous panorama of outdoor splendor consisted of one yawning, timbered valley after another with here and there a knoll or rocky outcropping. The view, we were told, was especially lovely in the fall when every gulch screamed with color.

THE lookout man invited us in to see his equipment. It consisted of fire-locating apparatus including detailed maps of the vast forest area. With this equipment he could report

the exact location of the smallest blaze that he could see with his powerful binoculars. If he spotted a fire, he announced the fact to headquarters in town by telephone and gave its exact location. Then a man known as a "smokechaser" was sent to the scene. If he was unable to extinguish the blaze himself, he summoned aid. Fighting forest fires is a patriotic duty in which every rancher, camper, logger, and other available person participates.

Practically all of the time the lookout man is completely alone, so far as human companionship is concerned. Food is brought to him from the nearest town by pack horse. It is a long, arduous journey up the same trail we had followed on our hike. The genial host, however, assured us that he did not mind the loneliness. Often he sees deer and other animals, and of course his work keeps him quite busy.

During our visit with the lookout man that bright summer day, we realized that he doubtlessly had the loneliest job in the world.

AMERICA'S FORESTS *By Henry H. Graham*

Our RESPONSIBILITY

A VAST and efficient organization known as the United States Forest Service has, as part of its duties, the preservation of our country's timber wealth. In spite of its vigilance, however, there are disastrous forest fires every year. Some of them are due to lightning; others are attributable to thoughtless campers and general human carelessness. If you have ever visited a timber area, you have probably observed the blackened hulks of once-living trees. Many of them are grim, somber monuments to someone's carelessness. Perhaps a motorist threw a burning match or the stub of a cigaret or cigar from his car.

The flame hit a pile of tinder-dry leaves, and very soon the whole mountainside was ablaze, causing much destruction and requiring the wholehearted efforts of a large crew of fire fighters. Perhaps a camper neglected to put his fire out before leaving. I have extinguished several abandoned campfires while on fishing trips and hikes. Forest fires started by a man are exceedingly dangerous because they usually originate in some woodland pocket in a valley. It is much easier for a blaze to spread up a slope than down. Fires due to lightning usually begin on a high ridge from which they must work downward, a slower process.

Not only do woodland conflagrations ruin vast tracts of badly-needed timber but also they have a most destructive effect on fish and wild life. The wood ashes contain lye, which washes into streams dur-

ing storms, killing the finny inhabitants and rendering the water unfit for piscatorial propagation. The flames kill birds and animals outright in many instances, and also burn out dens and devour grass and other natural feed for the furbearers of the wild. It is not unusual to see a strange assortment of animals fleeing in terror before advancing red flames. Woodsmen have told me of observing bears, deer, and antelope all standing near one another in the cool waters of lakes as the roaring flames tore through the trees on all sides of them.

A FIRE-RAVAGED country is radically different after a bad fire. The furred and feathered life that is not destroyed hunts a new habitat. Everywhere is smoldering desolation and ruin. Wilderness cabins are in ashes, bridges wiped out, and upland roads crisscrossed with half-

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EDDIE

EDDIE HAD A SWEET TOOTH

By ESTELLE WEBB THOMAS

PRIZE WINNING STORY—THE M. I. A.
IMPROVEMENT ERA CENTENNIAL AWARD

"BACK hum, in Vermont State," began Gramma, while seven-year-old Eddie threaded her needle, "I mind when the sap was running, and it was sugaring-off time—"

"Gramma!" It was like a cry, though Eddie's voice was muffled and his dark head bent low over the needle, "Don't tell that story!"

"What say, child?" Gramma peered at the downcast little face in astonishment. Eddie loved her stories and never tired of them; he was the one who could be found always on his little stool by her knees when he was in the house. He was the apple of her eye and the comfort of her age. The genuine hurt in her tone brought his blue eyes reluctantly to her face.

"It makes my mouth water," he muttered, glancing around to see that he was not overheard.

"Oh, the wee man!" Gramma's tone held all the endearments unknown to her tongue, "Is the hunger so bad?" Her soft old lips quivered, and she wiped her steel-rimmed glasses on the corner of her stiff

white apron. "Never mind, sonny," she said, cheerfully, after a moment, though her voice quavered a bit, "The cane is coming along fine. It'll be 'lasses time afore we know it!"

"That reminds me," Mrs. Webster, stirring "lumpy dick," the milk, thickened with flour that was the family's usual supper, had overheard Gramma's last remark. She was a tall, handsome woman, who had helped, on successive days, to bury her husband and her father on the plains. Her decision then to fight her own battles and be "beholden to nobody," left scant time for sentiment. It was Gramma, who sat all day with her rug rags and her memories, who supplied that. "Someone will have to stay home tomorrow and watch that cane," she stated, now, tying a bib on Baby Allie, who had never seen his father. There was a moment's silence. Then Katherine, a youthful replica of her mother, laid down the alpaca basque she was mending in preparation for the celebration, and burst out, "Oh, Ma, why? Why does somebody have to miss the Twenty-fourth?"

"Because," her mother answered, calmly, "you know as well as I do, that if we all went, Benson's cow would eat every stalk of that cane!"

"Fence is all right," murmured Marcus, pulling his bow caressingly across the strings of his violin. He knew he would not have to stay and went idly on with his dream of tomorrow night's dance—the dash he would cut in the trousers Gramma was now "foxing" with buckskin, the shy, admiring glances of the girls when he played "Arkansas Traveler" on his father's fiddle!

"That cow could jump over the moon!" Katherine muttered, resentfully.

"I'd stay, myself," Mrs. Webster went on, "but I promised the bish-

op I'd sing, and I hate to break a promise."

"I'm staying." At Eddie's quiet statement, two voices rose in protest, Gramma's weaker one eclipsed by that of Nellie, whose fifteen-year-old beauty was as wholesome as a winter apple. "Oh, Ma, don't let him! It's always Eddie has to do the hard things! I'll stay myself!"

"Come to supper. Mark, you lead in prayer." They dropped to their knees by the split-log benches; even Gramma knelt by her chair, the one with the woven rawhide seat, which had accompanied her across the plains, for though her rheumatic joints creaked painfully, she didn't propose to let the weaknesses of the flesh conquer her spirit.

When they began dispatching the lumpy dick, Ma gave her ultimatum. "I guess Eddie is the one to stay. Mark and the girls have parts in the program. Me, too. Mother, you don't get out enough; you need a change. Anyway, you couldn't chase the cow, if you stayed."

"I could be company for Eddie."

Eddie laid down his spoon and pulling Gramma's head down, whispered in her ear. She gave him a conspiratorial smile and changed her mind. "All right, Kate, I'll go if you say so!"

THE Websters were not a demonstrative family, but next morning, everyone made some small gesture of appreciation or compunction.

"You're a good boy, Eddie!" his mother told him. "There's bread in the box and jerky in the sack!" This spoke volumes, for the jerky was usually saved for Sunday dinner or as a lunch for travelers.

"Don't be lonesome!" Katherine said, her radiant face clouded for a moment, and Mark, ready to climb

EDDIE HAD A SWEET TOOTH

into the driver's seat, came back and stuck his head in the doorway, "Want to use my knife today—or sling-shot?" he inquired, rather shamefacedly, but Eddie smiled and shook his head. Nellie, with tears in her blue eyes, kissed the pale cheek and whispered, "Good-bye, Eddie. If there's something sweet, I'll bring you some—I promise!" And Gramma held him close for a moment, and a tear dropped on the dark head. Only she knew the secret of his willingness to stay, and that knowledge made it possible for her to leave him.

The wagon had scarcely rattled away before Eddie was back in Gramma's room, opening, with trembling, eager hands, the old raw-hide-covered trunk in the corner. Carefully, he lifted his treasure and gazed at it with shining eyes. A book! And such a book! Old—with pulpy, water-stained covers, its yellowed pages, torn and dog-eared! But had it been the wisdom of the ages, engraven on gold plate, he could not have looked at it more reverently. His lips moving soundlessly; he spelled out the almost obliterated title, *McGuffey's Fifth Reader*, and with a sigh of pure happiness, carried it tenderly into the front room and settled down to enjoy it.

THERE WAS a reason for Eddie's reticence regarding the book. Books were rather a tender subject in the Webster home since Eddie's last experience with one. To begin with, Gramma had started it all. She had brought in her trunk, along with her Bible and hymnbook, an old blue speller and an arithmetic book that had belonged to her son in Nauvoo. To entertain the five-year-old child, on the long journey from the States, she had taught him to read and do sums. By the time he was seven he had read all her scanty store and thirsted for more. Through Katherine, the village schoolmaster, old Mr. Sobrowski, had heard of Eddie's "smartness," and since the child could not be spared from his job of herding the sheep, to attend the school, had offered occasionally to lend him a book; this, to everyone's surprise, since he had never been known to do such a thing for anyone else.

The last book, *Astronomy for Beginners*, had been so fascinating Eddie had slipped it under his shirt and taken it into the hills, to help while away the long, lonely hours and take his mind from the ever-present fear of Indians. Imagine his horror and grief when he returned from rounding up some wanderers, to find the old goat of the herd, calmly masticating the astronomy he had placed so carefully in his jacket!

For this mischance, Eddie had pulled weeds for three long weeks from Mr. Sobrowski's garden; and, since Mark and Katherine must divide the herding between them, in addition to their other duties, he had not been allowed to forget it. But the day his probation was finished, Mr. Sobrowski had unexpectedly offered him the fifth reader—and Eddie could not refuse it. Like a criminal he had slipped it into the house and, with Gramma's connivance, had hidden it in her trunk with her quilt and other treasures. Today was his first chance even to examine it.

"I'D BETTER sit outside," Eddie decided, but the sun was hot, and the breeze ruffled the thin pages. Benson's cow was nowhere to be seen; and presently Eddie retired to Gramma's room and lay across the foot of her bed, lost in the delights of literature. At intervals he arose and wandered dazedly into the yard, staring at the cane patch with eyes that saw only the far vistas opened up by the book; finally, cow, cane patch, and even the ever-gnawing hunger faded away like a dream, as Eddie read on.

Suddenly, without warning, the room was full of shadows, and Eddie could scarcely see to read the final page. He closed the book and stood up, staring about confusedly. What was the matter? Was it night already? Then, with sickening clarity, the situation came back to him, and he dashed outside, with an awful certainty of disaster. In the waning light, what had been the cane patch lay before him, ravaged and trampled, and Benson's surfeited cow stood quietly among the wreckage.

Eddie never knew when he went to sleep. He, who was too proud to

cry over a hurt, now wept with an abandon he had never known, not childish crying, but great, tearing sobs wracked the slight form, till worn-out and faint from hunger, merciful slumber overtook him.

HE WAS awakened by voices in the next room and for a moment lay listening, uncomprehendingly. Then, clearly came Mark's uncertain, "You won't lick him, will you, Ma?" And before Ma could answer, Nellie's defiant, "No, she won't! If Ma wants to lick anyone, she can whip me!"

This heresy was still unanswered when Eddie appeared in the doorway, his tear-stained face dead white. "You can lick me, Ma," he said, through stiff lips, "I—I want you to lick me!"

"Nobody's going to whip you, son," his mother said, quietly, "I reckon you'll be the one'll suffer worst. You're the one with the sweet tooth."

Then Gramma, white as Eddie, said tremulously, "Well, laddie, let's get to bed! Did you know it's 'way past midnight, and you lying with nothing over you, half the night through? You're that chilled, Gramma's taking you right into her bed."

In her room, Gramma opened her trunk, and gently laying aside the fateful book, took out *The Quilt*. No tragedy was too great to resist the comfort of sleeping with Gramma, especially on those rare occasions when she used *The Quilt*. For this was no ordinary quilt; in fact, until Eddie had learned to read, it had been the magic carpet by which he escaped from drab reality. Into it Gramma had sewed the family history, and Eddie never tired of hearing the stories of the bright, intricate blocks.

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The Value of Our PIONEER HERITAGE

WHAT is the criterion by which a people can measure and determine the value and usefulness of the works of its progenitors? Where can it be found, and who is there wise or capable enough to evolve it? As descendants of the pioneers and inheritors of the great mass of physical and cultural wealth bequeathed to us we have this fabulous gift before us, and yet we are still unable to determine its worth. In it is contained one hundred years of bitter toil and struggle, tears and laughter, vision and foresight, ability and faith—faith in God and the future. Now, after an historic century, we are carrying forward this great accumulation of wealth on that same high road made clear for us by our courageous pioneer forefathers. We are adding to this accumulation and still striving to be worthy of the responsibilities we bear, and yet, how can we catalogue and price it so that the world can add up the total and decide for itself our proper rank? The answer lies not in the comparison by that which we already have in the world but rather through the realization that here is something entirely new to this earth which must be evaluated by its own standards.

Only an informed and understanding people can be capable of constructing a measuring stick of adequate dimensions, proper quality, quantity, degree, and capacity to measure the pain of fifteen hundred miles of endless plains, burning desert, and tortuous mountains; the mental and physical agony of long, tedious days—the bouncing wagons, hard saddles, hot grounds; the sounds of creaking wheels, the rhythmic thud of plodding animals, the bawling cattle, the crying babies, the commanding shouts of the train bosses, the cries of “gee” and “haw” from the drivers to the sweating, straining, heavy-yoked oxen and horses; the choking alkali dust, the weathered faces of young and old turned to the hot, dry winds of summer and the cold, sharp blasts of winter; the parched, cracked lips, and the reddened, stinging eyes—those same eyes that were always gazing west, watching the horizon



ROBERT EARL KNOTTS

and seeing into the future. And how shall we measure the memory of aching muscles, sore arms, and tired feet, a rough bed on the hard ground, fervent prayers delivered to God under the stars, the strengthening sound of music and laughter and dancing feet, the strains of sacred hymns from faithful voices rising in God's vast cathedral. What instrument can record the amount of precious blood that flowed out upon the plains and deserts and mountains from Nauvoo to the valley of the Great Salt Lake? And can it tell how much of that rich blood and sweat were sacrificed to consecrate the promised soil of Zion?

Prize-Winning Speech

MUTUAL IMPROVEMENT—
ERA CENTENNIAL AWARD

By
Robert Earl Knotts

Where shall we apply the rule to find the length of days of dark foreboding, struggle, loss, defeat, and imminent destruction? Where shall we apply the rule to find the depth of sorrow, the circumference of pri-

vation, or the height of joy and determination? Again we ask: what is the criterion by which we, the seed of the first tillers of this land, can measure the heritage they bequeathed to us? There is such a device. It lies in the hearts and minds of every single child of God who walks upon this land and witnesses for himself all that has been wrought here and dedicated in his name.

Each morning the great life-giving sun rises over the silver-capped Wasatch and pours its golden glow into the valleys below. Once there was only barren waste that rejected the foot of civilization until a humble prophet of God gazed upon it, and with the words, “This is the place,” transformed it into a garden that surely must rival Eden. How very fortunate we are that, as descendants of the Mormon pioneers, we can open our eyes to the endless magnitude of beauty and culture that surround us and let the light of love, faith, and truth brighten up the dark valleys of our soul. This is a picture so clear and beautiful that even the blind can see it, even the deaf can hear of it, and even the dumb can speak of it.

THE pioneers had every quality desirable to make them a truly great people. They are the kind of ancestors that everyone desires and can be proud of. Although they left the bounds of the United States of America, they did not desert their country—their country had deserted them; and although they were a different people, they were not apart from America—they were a part of America. In their hearts burned a love for their homeland, but even though they were driven and persecuted, they realized that eventually the United States would awaken to its mistake and misunderstanding. The pioneers were not a fanatical people without principle or purpose, they were a determined, resolute people with a strong devotion to their cause and a high aim in life. They did not speak of one duty and practise another. They lived by their word and the word of God,

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THE IMPROVEMENT ERA

LET'S TALK IT OVER

SOME TALKS TO YOUNG PEOPLE
ABOUT CURRENT PROBLEMS

By MARY BRENTNALL

IN the late "sixties" a family came to Utah from England. The mother had joined the Church. The father, though unconverted, had raised no objections to his wife's becoming a member and having their children baptized. When the family wanted to emigrate to "Zion," he consented and came with them. He never joined the Church, but he was conscientious and worked hard to make his family comfortable in a pioneer country. Secretly he had brought enough English five pound notes to take his family back to England—feeling sure that in time they would become tired of the new land and the new religion.

Then, suddenly, disaster struck. Fire destroyed their little log house, their furnishings, even the "return" money. They lived the following winter in a "dugout," and it was during this time that Charles, a boy of twelve, went to work to help support the family. When he brought his first dollar home and proudly gave it to his father, the father said, "Have you paid your tithing on this?"

"No, of course not," said Charles. "It's very little, and I knew we needed every bit of it."

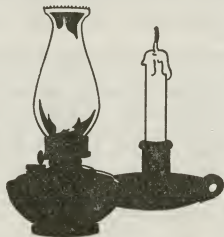
"We do need every bit of it," said his father, "but you joined the Church of your own free will and choice, and you go to church in a nice, warm, meetinghouse; you share the fun and entertainment of the socials; and you enjoy the association of good boys and girls. You're expected to pay one tenth of your money to that Church. I hope I'm not raising a boy who would crawl under the circus tent instead of walking uprightly in at the proper entrance—with a paid ticket in his hand."

The stark reality of Pioneer life was an impressive teacher to that father. Ingrained in his soul was the knowledge that each man must fulfill his full obligation if he is to be counted as "one" with any group.

IN a pioneer community it is fairly easy to see the necessity of everyone's doing his share. Mediums of exchange are simple and direct. If Brother Martin sells a cow to Brother

Best, he receives commensurate return (for example), in wheat. The value of both depends upon quality and scarcity; upon human needs and wants. And, although some of these factors can be controlled and some cannot, it is still an understandable reckoning because it is individual and direct.

Not to get into too involved a discussion of economics, let us mere-



ly say that as communities grow and the transfer of goods becomes more complicated, money inevitably becomes the medium of exchange. It becomes the symbol of all value and can be translated into hats or horses or chairs—or any other available merchandise and, so, becomes exceedingly desirable. Just as money becomes the "middle means" of purchase, so merchants become the "middle means" of supply. Then, just as naturally, this becomes further complicated by the traffic between producers, manufacturers, growers, wholesalers, jobbers—until the principles underlying the simple exchange of merchandise—which, in a pioneer community means a cow and some wheat between Brother Martin and Brother Best—come to be a little confused if not entirely lost to view.

It has taken an involved and complicated arrangement of transportation and handlers to get us the multitudinous gadgets and luxuries which we feel are necessary or desirable for life today. But in the getting of this fascinating array of radios, tractors, high-heeled shoes, and imported neckties, we have lost the direct association which kept men conscious of value given and

received. Under these circumstances, it is relatively easy to develop a point of view of, "I'm going to get all I can and give as little as I can."

Yet, the simple principles of exchange still hold. In spite of what seem to be discrepancies, these principles hold in the material world; they hold in the moral world; and they hold in spiritual realms.

One of the problems is that the more complicated and specialized our community life becomes, the more difficult it is to tell when we are giving and receiving honest value. The normal bargaining power of individual exchange and individual service is hidden under mass pressures and mass bargaining. Personal contact is lost, and some of the lessons of individual and direct bargaining are lost with it.

This complicated economic structure has considerable bearing on the growing tendency of the world to try to get something for nothing—to creep in under the circus tent.

A RECENT survey disclosed the fact that a surprisingly large number of thoughtful people both young and old think that one of the greatest mistakes of youth or, at least, one of the greatest problems of youth is the tendency to believe that it is not only possible but right to "get something for nothing."

I am inclined to believe that it is not a tendency peculiar to youth alone. I am inclined to believe that it is a mental poison foisted on youth—sometimes unconsciously, sometimes designedly—by oldsters. This inherited but deadly point of view is further increased by all the weaknesses of the human soul—by envy, fear, covetousness—by feelings of insecurity and inadequacy.

This legacy to youth has become particularly troublesome because its manifestations are growing at such alarming speed that the youth of today will have to find some means to check it or it will engulf them. Almost every mistake of youth is traceable to this "something for nothing" philosophy.

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LET'S TALK IT OVER

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Stealing, for instance, takes dozens of forms—from shoplifting to the “slow up” and “sluffing” which fail to deliver a full day’s work for a full day’s pay—but each form is simply a new presentation of the old “something for nothing” idea. Every merchant knows that shoplifting inevitably raises the price of merchandise, and every employer or teacher knows that sooner or later the value of the young man or woman who constantly withholds his or her best effort must be rated downward.

Idleness, of course, is not always the result of the stealing philosophy. It may be the result of indifference or bad habits or physical weariness, but certainly a full recognition of the fact that development comes only after paying the price of work would help to diminish laziness and would do away to a large degree with the dishonest effort to disguise one’s lack of skill or knowledge by cheating or bluffing.

Immorality is a marked manifestation of this belief that one needn’t pay virtue’s price, that one can avoid the results of sin. It is a manifestation of the belief that there is no direct relationship between price and value—that we can “get something for nothing.”

Many people—both young and old—cheat themselves into poor health and poverty by failing to pay the price of good health and success.

How many marriages are wrecked upon the assumption—sometimes unconscious—that happiness is handed out to the selfish, the lazy, the insincere, the fearful, and the cynical!

It is doubtful if we shall ever know to what extent acceptance of the philosophy that life can dole out

economic and spiritual bounties in unlimited amounts without collecting pay has devastated human character.

OUR Heavenly Father has given us the clue to growth. He has assured us that it is impossible to place him in our debt, that every sacrifice or service is repaid by him—in measure overflowing. One of the tests of our earnest strivings toward godliness lies in our ability to keep ourselves “paid up” in every situation—no cheating, no acceptance of unearned rewards—since we cannot hold what does not rightfully belong to us.

It would be a fascinating experiment to watch ourselves day by day, hour by hour, and make sure that we are paying in full. We would perhaps all strive a little harder than we are used to striving, because we would be mindful of the times when it is impossible to give full service. Figuratively speaking, a little extra stored up “surplus” or “credit” would help us meet the inevitably less productive times of illness or age with the gratitude, cheerfulness, patience, and co-operation which such situations require.

It would be an interesting game to try to put life in our debt, to try to put our families and friends in our debt. I’ve an idea that it is no more possible than it is to put our Heavenly Father in our debt. Of course, this kind of game would contemplate paying in advance—challenging life to reward us. This calls for great faith, one of the most powerful and daring possessions man can have, and one carrying with it the highest rewards.

I am, of course, not speaking entirely of monetary rewards—but of the development and growth in abil-

ities, comprehension, and power that come by unlimited giving of ourselves to important causes and principles. Let no one stunt us by succeeding in selling us the idea of “something for nothing.”

It is youth’s privilege to “turn back the tide.” It is youth’s privilege to put every philosophy, theory, standard, ideal, under the mental microscope which identifies it—either as *spurious* because it echoes the “get all, give nothing” idea, or as *true*, because it calls forth every high power within us if we would possess it.

It is youth’s privilege to cry this unsound theory down. We can do it by the direct look at life—economically and morally.

In this centennial year, we can be especially grateful to our forebears for establishing in the simple, limited pioneer life, proof of fundamental principles; for demonstrating by their lives that the honest exchange of a cow for its value in wheat prevails in every situation in life; for showing us that we all have definite obligations in life which must be met if we are to be happy, competent, and self-respecting; in suggesting that we must substitute for the impossible and deceptive doctrine of “something for nothing,” the game of trying to put life in our debt.

Thus, if our best efforts go into keeping one step ahead, we shall go forward at a vigorous speed, for life is a great sportsman and will not be outrun, nor will it be tricked. Crawling under the circus tent was not acceptable to honest thinkers in pioneer days. It is less than acceptable now. Youth can negate this tent-crawling tendency by determinedly buying its ticket in advance. On this basis, life will deliver a magnificent performance!

IS ALCOHOLISM A DISEASE?

(Continued from page 508)

THE world which hungers for peace is not safe while the leaders whenever they meet must have a social sip of vodka or whiskey. These men, and that applies to all of them, here or abroad, with world-heavy responsibilities on their shoulders, should be free men, normal men, masters of themselves, in full possession of their powers; and ashamed to

trade their rational will power for alcohol. Alcohol-inspired treaties and agreements are as brittle glass in the passing years. The same may be said of social leaders, small or great, who have not intelligence enough to provide an evening’s entertainment for their guests without the help of alcoholic drinks.

Despite the knowledge of the evil effects of alcohol—bodily, morally,

mentally, and spiritually—the makers of alcohol are encouraging the use of the poison—for poison it is. It must be a profitable business. Note the full page, beautiful advertisements in magazines where advertising costs the most. All manner of devices, often insidious, are employed to induce the use of alcoholic beverages. For example, all know that when a natural farm product is

Is Alcoholism a Disease?

fermented, alcohol is produced from the contained sugars, starches, and other carbohydrates. The small remaining residue retaining the protein of the original substance, is a valuable animal feed. Because of this by-product, a vast volume of literature is now praising the brewers and distillers for their help in producing high protein feeds. This ignores the harm from the use of the alcohol produced, and also of the simple facts of nutrition. It is but another trick to lead men towards alcoholism. Yet by such clever advertising, and the weakness of the human will, the use of alcohol is increasing by leaps and bounds. It is today one of the greatest dangers confronting the world.

There are some legitimate uses of alcohol. In many industrial enterprises it is indispensable. As our gasoline supplies diminish, alcohol will be used to drive our automobiles. Even today, with engines made for the use of gasoline, a ten percent addition of alcohol would increase driving efficiency (on the part of the engine). When costs of production make such a mixture possible, both farmer and factory will be benefitted.

All this about alcohol should be known by everybody. The schools, on which we depend in large measure to shape the coming race, should teach alcohol facts to their pupils. Refusal to do this is an evidence of fear of the consequences from the beer barons or the whiskey kings, or a deliberate co-operation with them. It is more important in life to know the harmful effects of alcohol on the body and mind than to know the distance of the earth to the sun, and a thousand other facts, unrelated to our lives but which schools worship almost on their knees.

It remains merely to say that Latter-day Saints, following the divinely given Word of Wisdom, are unequivocally against the use of alcohol in any form as a beverage. They know that the argument for moderate drinking is much like the proverbial wolf in sheep's clothing. They are not going to be fooled by specious talk. They cling to the inspired warning:

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . .

And, again, strong drinks are not for the belly, . . . (D. & C. 89:5, 7.)

AUGUST 1947

Poetry

DESERTED HOMESTEAD

By Helen Maring

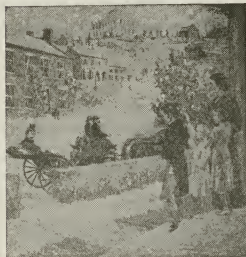
It strangely seems as though all time has stopped.
The split-rail fence outlines the road and field.
The shake-roofed barn is mossy green and lopped
With leaning years; yet still it might hold yield
If harvest came. The gate hangs gingerly,
Its hinges rusty from the raindrop's tear.
The fields return to weed and bush and tree;
Yet here are dreams of some far yesteryear.
Time has held back; yet seasons come and go.
The blend of green and brown and gold and red
Distils a beauty's potion for the head;
And unpruned weed-choked trees keep to their row.
Like beauty's span, beyond the summer's start,
This home remembers when it held the heart.

CANNING TIME

By Solveig Paulson Russell

Oh, the kitchen is a lovely place
When Mother's canning things!
It's full of so much business!
Mother always sings
And shoos us children round and round
To keep out of her way.
It really is far nicer
Than for us to run and play.

Our mother peels the peelings
In curling slender rings;
She talks about the seasons
And the blessings each one brings
To make our lives so happy
In every sort of way.
In canning time the kitchen is
The nicest place to stay!



ACHIEVEMENT

By Jeannette H. Demars

TODAY I walked down Memory Lane
Where wild blackberries grew.
In thickets high above my head,
The world was lost to view.
I stopped to pick, to fill my pail,
And dream of days gone by
When we went picking blackberries
Together, you and I.
But suddenly a baby voice
Was raised in protest strong
Against a bruised and scratched-up knee—
Those thorns are sharp and long!
Even as I listened, another voice
Broke in upon my dream:
With gentle words of comfort
Sister soothed the hurts, it would seem.
Immediately, from somewhere
Burst two lively little boys,
With lips and hands all berry-stained,
Just brimming full with noise.
And then, as your dear voice I heard,
My heart leaped up in song—
For today, when we went berrying,
The family went along!

A FARMER'S BARN

By Mildred Goff

A FARMER loves his barn in a very special way
No city man could ever understand.
It's more than just a place to store the hay,
Far more than just a building on the land.

It's where the day of work begins and ends.
A good barn is a farmer's open sign
Of what he's done, of all that he intends.
It is a symbol of his life's design.

No city man could realize the part
A farmer's barn has in a farm man's heart.

TO A VIOLINIST

By Miranda Snow Walton

YOUR hands are strong, with secret, silent strength;
They build a bridge of golden melody
Where dreams can rest secure upon a star,
Each note a gem of silvered symphony.

Your hands hold blessedness! They know the power
To shatter dams of grief and bring release
By guiding pain down singing streams of sound,
Until a wearied soul finds rest and peace.

Your hands are tender, too, and finely skilled;
They mold one white, pearly note where love may find
Security from dross of passion's greed—
A love that only wordless beauty can unbind.

Your hands are strong; they shape jeweled harmony
Whereon a love can flow like diamond dew,
Uniting souls on conduits of song
When words would only sever it in two.

The REWARDS which attend

THE kingdom of God to the Latter-day Saints is more than a final reward or an eternal rest for the faithful wherein no more labor or problems shall confront them. On the contrary, it is an organized religious system which offers challenges, opportunities, activities, and guidance toward the balanced development of each individual throughout eternity. The salvation which it offers is not secured by a flight from this world, but is based upon the conquest of evil in the individual through the acquisition of wisdom, moral, and spiritual strength. These values and strength are secured by obedience to a way of life rather than by mere conformity. Thus, its adherents acquire intellectual, spiritual, and moral qualities through dynamic experiences and effort.

The distinctive aspect of the Church as the kingdom of God on earth which achieves the above mentioned dynamic types of salvation is its lay leadership system of government and control. This means that there is no hierarchy of priests or professional clergy with a monopoly on Church leadership. Like the citizens of ancient Athens, every member of the Church is a potential leader and is drawn into some activity or position which gives him valuable experience and training in leadership. It is unique because it combines this diffusion of authority and responsibility with a remarkable unity and solidarity which is generally associated with an autocratic rule assisted by a hierarchy of aristocratic leaders. The power of the General Authorities of the Church is based upon the good will and support of the members. The Church does not possess controls over the political, educational, and economic lives of its members.

THE Church system is a remarkable synthesis of authority and democracy which does not nullify the essential importance of the individual. The General Authorities receive the revelations for Church guidance and make appointments to Church positions. But these acts must have the support and ratification of the members to become operative and

final. Blind obedience is not an essential part of this system. Brigham Young expressed this most succinctly when he said:

I am more afraid that this people have so much confidence in their leaders that they will not inquire for themselves of God whether they are led by him. . . . Let every man and woman know, by the whispering of the Spirit of God to themselves, whether their leaders are walking in the path the Lord dictates, or not. (Compiled by John A. Widtsoe, *Discourses of Brigham Young*, 1943 edition, p. 135.)



The Church has constantly emphasized beliefs and practices that are diametrically opposed to the principles of dictatorial authority, such as its insistence upon the divine inspiration of the United States Constitution, with its dynamic assertions of democratic principles and the importance of individual rights and liberties. It has continually stressed the importance of mass and higher education, and has not sought to dictate which institutions its members may attend in this quest of knowledge. In the Doctrine and Covenants there is a statement of the spiritual basis of authority which is sharply antithetical to absolute authoritarianism.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of

love toward him whom thou hast reproved, lest he esteem thee to be his enemy. (D. & C. 121:41-43.)

The boundless love and affection which the Saints had for Joseph Smith prove that he personified these principles and established a dynamic precedence for their observance. When he was asked for the secret of his influence and success as a leader over his people, he answered, "I teach them correct principles and the

people govern themselves." Thus, one of the most important factors in the loyalty and activity of the members for the Church is the realization that each individual is of unique and divine importance in the Church program. There is also the maintenance of a delicate balance between the significance of the individual and of the group. Actually both are of supreme importance as twin pillars of the Church structure. The group is emphasized as a means whereby collective security and activity are secured and as a dynamic situation for the development of the individual. Salvation is to be obtained through working with and for one's fellow men, not by monastic seclusion and social isolation.

THE Church demands a great deal from its members. It offers no easy route to eternal exaltation nor stresses a sudden regeneration whereby the elect are saved by a single experience. From childhood to old age there is a multitude of

PARTICIPATION in Church Service

duties and tasks to be performed in the various auxiliary organizations, the priesthood program, and foreign missions. There is little stress upon any self-conscious discipline except certain dietary and health provisions of the Word of Wisdom. However, the considerable amount of tithes and financial contributions and the expenditure of much time and effort in the accomplishment of many Church duties and assignments constitute a type of self-denial and discipline. But such discipline is not emphasized for its sake alone, but occurs as a means to an end. It is an incidental aspect which is necessary for the attainment of a greater objective, the performance of the task at hand. Invariably these people express deep gratitude and joy for having had the privilege of serving their Church in its manifold program. They recount their many blessings and joys which they have experienced in its service and feel more than repaid for the things they have done. An analysis of these re-

peace. There is a sublime faith in the goodness and mercy of God and his deep concern for every human personality. There is also a deep trust and faith in the inherent goodness of mankind, and a complete rejection of the doctrine of original sin which stresses the essential evil qualities of human nature. Thus, joy and assurance prevail in the hearts of those who have won the testimony of the spirit through their righteous lives and unselfish service. But this faith is not merely evident when times are good, but even more so in times of tragedy and disaster. This is well-illustrated in the early history of the Church. These stalwart people were not daunted by the most difficult and tragic circumstances which were met with stern fortitude and a buoyant, abiding faith.

fold the situations wherein one meets and works with others. The ward chapel is a busy social center, bringing people together from every walk of life. They are not passive spectators and listeners but predominantly active workers in some phase of Church activity. Their work is not confined to Sunday but reaches out into the week in the nature of committee meetings, auxiliary organizations, and participation on various projects, such as the Church welfare plan.

The result of these frequent and varied social contacts is a greater social experience and the formation of many lasting friendships among people who otherwise would have never known each other. A banker might work under the direction of his clerk upon some committee. A laboring man and an employer may sit side by side in their priesthood quorum meeting and may go together as a team upon some particular assignment. The bishop of a ward may be a carpenter or a merchant, a teacher or a lawyer. But in his Church work, whatever he may be in his secular position, he is rated by the degree of leadership and spirituality which he manifests. Of course, social barriers are not always broken down, but such is the exception rather than the rule.



THE foreign missions bring the Latter-day Saint youth into intimate relations with all kinds of people whose language, customs, and historical background are vastly different from his own. These missionaries live intimately with the people whom they serve, and invariably de-

wards and satisfactions is a most revealing and stimulating study.

The greatest blessing which these faithful members experience is a testimony of the reality of God, his love for man, and faith in the divine inspiration of Joseph Smith and the contemporary leaders of the Church. There is a great faith in the hand of God as a vital factor in the development and course of human history, and a powerful assurance that the powers of righteousness will triumph over evil in a period of millennial

Another great reward which is the legacy of active Latter-day Saints is their enriched social life. Their way of life would be a horrible

one for a hermit. It is characterized by so many meetings and social activities that outsiders are amazed at their extent. It multiplies by ten-

velop a great affection and love for them. Invariably missionaries say that their special mission field is the

(Continued on page 550)

*SALVATION is to be obtained through working with
and for one's fellow men.*

THE work of the prophets of God is often misunderstood. The lesson to be gained from the Old Testament book of Jonah, for instance, is not that a man can be swallowed by a fish and live to recount his experience, but that the God of Israel loves all mankind; that those of the world, who are ready to repent, if only they are taught, may receive the same blessings as those already keeping the commandments. Down through the ages many prophets have promised destruction to a people only to have the condemnation set aside by the sincere repentance of the people.

The first and foremost prophet of the Dispensation of the Fullness of Times was the beloved Prophet Joseph Smith. Volumes have been written about his prophecies and their fulfillment.

"I have heard Joseph say many times that he was much tempted about the revelations the Lord gave through him—it seemed to be so impossible for them to be fulfilled," his associate, Heber C. Kimball, later testified.¹ Such might have been the Prophet's feelings as he prophesied any of these:

His (Joseph's) name would be known for good and evil among men.²

The waters to be cursed in the last days.³

The prophecy on war—that the American Civil War would begin in South Carolina, and that the southern states would call upon Great Britain for assistance.⁴

The Saints would be driven to the Rocky Mountains, and there become a mighty people.⁵

"I shall die innocent and it shall yet be said of me—he was murdered in cold blood."⁶

The Prophet Joseph sealed his testimony with his blood, and the following October conference, which was held in Nauvoo, President Brigham Young of the Council of the Twelve said:

The Lord never let a prophet fall on the earth until he had accomplished his work; and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take them away, for they had suffered enough.⁷

¹Journal of Discourses, vol. 3, p. 111

²Pearl of Great Price, Joseph Smith, 2:33

³D. & C., 61:4-6, 14, 15, 19

⁴Ibid., 97:130-132

⁵Documentary History of the Church, vol. 5, p. 85

⁶Op. cit., D. & C., 135:4

⁷Journal History, October 7, 1844

PROPHECY...

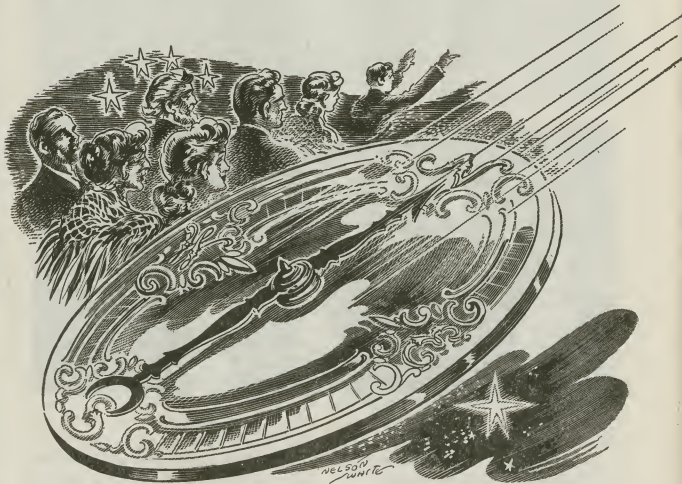
OF the difficult days that followed the death of Joseph Smith, Elder Ezra T. Benson of the Council of the Twelve had this to say:

We found ourselves cooped up in Nauvoo, and the word of the Lord to this people was to gather out; and mobs menaced us on every side. Some good men at that time went to Brother Brigham. "We shall never get out, we never can be permitted to pass through the Territory of Iowa." Says Brother Brigham, in reply to them: "We shall all go through, and not a man shall be hurt." This I heard him say in the Temple of the Lord. Was it not the case? It was. The very moment the Saints began to cross the Mississippi River the cloud began to disperse, and the light in the west began to break forth; mobs began to disperse each way on the right and on the left, to let the Saints pass through unhurt.⁸

And of the early experiences in the valley, this excerpt is from President Heber C. Kimball:

a Guiding Light

everything that we shall want, sold at less than St. Louis prices," and I thought when I came to reflect upon it that it was a very improbable thing, and Brother Rich told me that he thought I had done up the job of prophesying at that time, but the sequel showed the prediction to be of the Lord. In less than six months, the emigration to California came through here laden down with good clothing, bacon, flour, groceries, and everything we wanted. The opening of the gold mines had caused them to rush for the scene of excitement, they came with their trunks full of the best clothing, and they opened them and turned out a great deal of the clothing, and the brethren and sisters bought good coats, vests, shawls, and dresses at a mere nominal price, and in this very way the Lord supplied our wants, and he will do so again if the circumstances ever require it. This is the God I believe in, and in him I put my trust.⁹



I have seen the time when our brethren have had to eat beef-hides, wolves, dogs, and skunks. You may smile, but I can tell you that it was no laughing matter at that time, for there were many who could not get even dogs to eat. Many of the brethren in those trying times were clothed in skins of wild animals. I felt impressed to say to them: "Never mind, boys, in less than one year there will be plenty of clothes and

⁸Op. cit., Journal of Discourses, vol. 2, p. 350 (February 16, 1855)

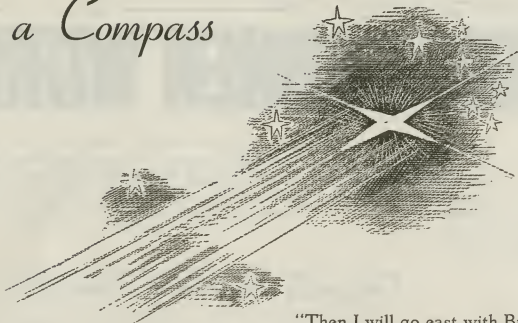
The inspired utterances of a prophet aren't always connected with world-shattering, or even communitywide events. Witness this story:

When Captain Lot Smith lined his company of volunteers up in front of the Lion House, in Salt Lake City, prior to embarking for the East

⁹Ibid., vol. 10, p. 247 (July 19, 1863)

By
ALBERT L. ZOBELL, JR.

and a Compass



in the spring of 1862, it was discovered that his organization was not complete—he lacked a wagon master.

President Young, who was reviewing the group, asked him whom he wanted for that position, and Lot Smith replied: "I want Sol Hale." Elder Hale had just been seen driving into town, and was sent for.

Arriving at the President's office, he was informed that the company had been organized to go east and set in order the stage lines and stations which had been interfered with and burned by hostile Indians. They were also to protect incoming immigrant trains. "Now, can you go?" asked Brigham Young.

"President Young," he said, "I have given my promise to old Father and Mother Austin that I would go in search for their son, Ed. He has been reported as having been killed by the Indians, near Beaver, on his return from San Bernardino with a band of horses. His brother and I have our wagons and horses ready to leave in search for the body and to recover the horses, if possible. We were just buying a few supplies."

"Well," said the President, "if you are ready to go south, you are certainly ready to go east."

"Yes, but what can I tell Father and Mother Austin?"

President Young's mind was in deep thought. He bowed his head and rested it upon his hand, with his elbow resting upon the office railing that inclosed his desk. Nearly a minute elapsed before he spoke. "Sol,

you can tell Brother and Sister Austin that I say their son is still living, and is safe, and will return to them in a few days."

"Then I will go east with Brother Smith," Sol said. He delivered the message to the Austins and started with the company. The third day out the group was overtaken by a messenger from Brigham Young. The last line of the message read: "Tell Sol, Ed Austin just arrived with his horses."

It was for Elder Marriner W. Merrill of the Council of the Twelve to recall a promise made to the people of northeastern Utah and southeastern Idaho:

I remember very distinctly going with President Young on his first trip into the Bear Lake Valley. A number in the company, after we arrived there and camped, predicted that there never would be any grain raised in Bear Lake Valley, because it was too cold. But we find that the Lord tempered the elements. I remember what President Young told them in the first meeting. He said, "You have come here to a cold, high valley; but if you will stay here and be contented, and serve the Lord, you will get rich." He assured them that they would be able to raise grain. . . . We find that the elements have been tempered in all the high valleys. In Cache Valley we all huddled together, you know, on the low lands. I remember President Kimball saying one time when he was there, that the day would come when we would want to crowd up toward the high benches. That saying is verified today. Go into Cache Valley, and you can see the valley cultivated in places almost to the top of the mountains, while the lower part of the valley is abandoned to grass.¹²

President Heber C. Kimball is reported to have said that when the walls of the Salt Lake Temple reached the square that the powers of evil would rage and the Saints would

suffer persecution.¹¹ The temple walls "reached the square" in November 1882, eight months after Congress had passed the Edmunds anti-polygamy act. Under this law, Church property was seized by the federal government, and Latter-day Saint elders went underground. It was during this period that John Taylor, President of the Church, died while in hiding from the federal authorities.

Wilford Woodruff, who succeeded John Taylor as President of the Church, was privileged to dedicate the Salt Lake Temple after its completion. At the dedication he promised that the Saints would have more influence in the world, now that the temple was completed, and their representatives would be treated with greater respect and consideration than ever before.¹³ That prediction in the world of that day seemed out of place, but the years have proved its wisdom.

Wilford Woodruff warned while speaking at Brigham City in June 1894:

God has held the angels of destruction for many years, lest they should reap down the wheat with the tares. I want to tell you that these angels have left the portals of heaven and they stand over this people and this nation now, and are hovering over the earth, waiting to pour out the judgments that from this very day shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we shall have protection and be shielded and pass through the afflictions in peace and in safety. Read the scriptures and the revelations; they will tell you all about these things. Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth. You will live to see these things, whether I do or not. I have felt oppressed with the weight of these matters, and I felt I must speak of them here.¹⁴

Twenty years—the twenty years in which the balance of power system was perfected in Europe. Twenty years, right to the month, saw the assassination of the Austrian archduke, Francis Ferdinand, the spark necessary to plunge the world into the armed conflict known as World War I.

THE year 1926 was a good year.

Many economists index that year as one hundred on their graphs,

¹¹Life of Heber C. Kimball, 1888 edition, p. 409.

¹²Op. cit., Conference Report, October 1917, p. 52.

¹³Idem.

(Concluded on page 546)



By RICHARD L. EVANS

HEARD FROM THE "CROSSROADS OF THE WEST" WITH THE SALT LAKE TABERNACLE CHOIR AND ORGAN OVER A NATIONWIDE RADIO NETWORK THROUGH KSL AND THE COLUMBIA BROADCASTING SYSTEM EVERY SUNDAY AT 11:30 A.M. EASTERN DAYLIGHT SAVING TIME, 9:30 A.M. CENTRAL TIME, 8:30 A.M. MOUNTAIN TIME, AND 7:30 A.M. PACIFIC TIME.

Rules and Exceptions

THERE is an old and well-worn proverb which says that "one man's meat is another's poison"¹—thus giving recognition to the fact that men have many points of difference. Food that is agreeable to some is injurious to others. Clothes and colors that are liked by some are unbecoming or distasteful to others. Medicine that is beneficial to some reacts negatively on others. People and personalities who are attractive and entertaining to some are unattractive and boring to others. And so we might go through the whole list of human likes and dislikes, of preferences and prejudices, of compatibility and incompatibility—all pointing to the proposition that what may be true of one man may be untrue of another. But there is almost always danger in generalization, even in the generalization which says that there are exceptions to every rule. Where personalities are so greatly different and where human experience is so widely varied, there would seem to be few things which would be generally true, and nothing which would be *always* true. But there are some things which are *always* true. There are unchanging principles and constant and eternal laws that apply to all men at all times. There are over-all and undeviating objectives in the plans and purposes of God. There are laws in nature and the universe that are constantly operative. There are principles of human conduct, obedience to which is always ultimately good for man, and disobedience to which is always an impediment to his progress. It is *always* safe to say, for example, that selfishness is *always* shriveling to the soul, that immorality *always* leaves its mark upon those who are partakers of it, that hate is *always* hurtful. Such generalizations are always inevitably true, although many may not always see the constancy with which they move. And so, while seemingly there may be exceptions to every rule, such supposed exceptions do not set aside the rule nor alter the ultimate and over-all consequences. In other words, there are some things that are "poison" to all of us whether we know it or not, and there are some things that are good for all of us whether we like them or not.

—June 1, 1947.

¹English Proverb, borrowed from the Latin (Cf. Lucretius, ante, 57 B.C.)

Concerning Varieties of Ignorance*

AS children we are excused for many mistakes because of our ignorance. And often later in life there are times when we would like to claim the same immunity—which brings again before us the question: When is ignorance excusable? This would be easier to answer if all ignorance were of the same kind—but it is not. Sometimes ignorance is honest and unavoidable. But there are some, such as those of whom Peter wrote, who "... willingly are ignorant"²—the wilful ignorance that prefers to believe what it finds convenient to believe. There is also malicious ignorance, ignorance that prefers to believe sensational rumor rather than honest fact, ignorance that chooses to credit the worst about others rather than take time to discover the truth. Some ignorance is genuinely naive, but there is also a "smart" and sophisticated ignorance—the ignorance that pretends to have a new answer for all the old questions, and that cynically sets aside the answers that time and experience have proved. But there are some things in life for which there are no "new" answers. There are varieties and degrees of educated ignorance, whereby, knowing full well the consequences, we disregard many laws: economic laws, moral laws, the laws of health, and other laws, for which we always pay, and from which much learning does not save us. There is also the ignorance of laziness and indifference; the ignorance of him who is self-satisfied, who ignores the wisdom of the past or is indifferent to the advancing knowledge of his own generation and yet who feels qualified to criticize what he doesn't know; the ignorance of him who doesn't want his life to be disturbed by greater light, more truth, new discovery; who wants to believe only what he wants to believe, because it requires an uncomfortable adjustment to believe anything else, even if it happens to be true. How long shall ignorance be justified? The question is difficult to answer, but this much can be said: While we may not be condemned for what we do not and cannot know, we surely shall be accountable for what we have wilfully disregarded or were too lazy or too indifferent to discover.

—June 22, 1947.

*Revised

²II Peter 3:5

FROM TEMPLE SQUARE



Counsel at School's End

THE month of June is traditionally a month of beginnings and endings. For many it is the end of school and the beginning of the serious pursuits of life, and many students come forth from their years in the classroom wondering what they can expect of their education and what the world expects of them.

As we leave our days of schooling, in general it may be said that we find less of shelter. We may have had some rude bumps in the past, but the bumps become more rude and more real in wrestling a livelihood from a burly and busy world.

As to what you can expect from your schooling: No amount of education can ever give you something for nothing, nor can it ever spare you the realities and the stresses of life, which at some time or other, come to all men, however cloistered or however highly trained. What you do have a right to expect of an adequate education is that it will help you meet the stresses better, help you to serve your own generation better, help you to a better understanding of things and of people, and of God and his purposes, and give you a more reliable sense of values. It may do other things, of course, but if it fails in these, your schooling has somewhere missed its mark.

And now as to what the world expects of you: It expects you to work, to earn your way, to leave it somewhat better than you found it, to make life somewhat fuller for those who are less fortunate or less able. And it expects you to take responsibility. One of the crying needs of this and of every generation is for men and women, young and old, in every activity of life—church and civic, economic and industrial, social and political, to take responsibility, faithfully and intelligently, without being constantly checked or constantly prodded.

Conditions have not always been too favorable for bringing this about. Sometimes parents have coddled too much; sometimes society has been too eager to regiment. And neither indulgent coddling nor rigorous regimentation are conducive to teaching people to take intelligent responsibility. But any young man or young woman of reasonable education, of common sense, and of good character, who will take responsibility, who will accept an assignment and see

it through, with loyalty, with intelligence, with integrity, can have about what he wants, within reason, in this world, in this day.

—June 8, 1947.

On Coming to Accountability

THERE are times in the lives of all of us when someone has to see that we do what we should do, and that we don't do what we shouldn't do. In our early years we become accustomed to having parents make many decisions for us, and to having teachers tell us what to do from day to day. Before we are fully accountable, such assuming of responsibility by others would seem to be essential to the process of growing and learning. But sooner or later we find ourselves in circumstances when neither parents nor teachers are near-by to hedge us about and to tell us what to do and what not to do. And for such times we must know for ourselves right from wrong and must decide for ourselves which is which.

And so it is that parents have a solemn and a sacred obligation to teach children principles by which they can make up their own minds in all such matters. And how great would be our guilt, if, by our neglect, we should permit children in our charge to grow up in ignorance of the primary principles of life.

There comes a time when all of us must know the law and live it, when all of us must learn life and face it—and there comes a time when our youthful years are no longer an acceptable excuse for our defaulting. And every parent knows that every child must sooner or later learn to face facts and accept the consequences for all his own actions.

There are some things that even a parent cannot do—not even for his own child. There are some things that no one can do for anyone. No one can always make all our decisions. No one can always take full responsibility for us. Others may counsel and love and work for us, persuade and pray for us, but they cannot forever spare us our own responsibility for our own lives. And they would not be wise to do so if they could. Having been brought to a knowledge of correct principles, having been taught what to do and what not to do, we then assume the consequences of our own doing.

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—June 15, 1947.



Y.W.M.I.A. Board

Two new members have been appointed to the general board of the Young Women's Mutual Improvement Association: Mrs. Sara Yates and Mrs. Ruth Hardy Funk.

Mrs. Yates was president of the Y.W.M.I.A. in Twin Falls Stake in Idaho, for six years prior to moving to Salt Lake City recently. She will be assigned to the Junior and the dance committees of the general board.



SARA
YATES



RUTH
HARDY
FUNK

Mrs. Funk is a graduate of the University of Utah with a major in music. She has been active in Mutual and other auxiliary work in the Washington and Chicago stakes, as well as stakes in Salt Lake City. While living in the East, Mrs. Funk conducted several choruses. She will be assigned to the Junior and the music committees of the general board.

Primary Board

The following appointments to the general board of the Primary Association have been announced:

Velma Hill, as secretary of the board. A former missionary in the

Southern States, she has long been active in Church work in her native Lordsburg, New Mexico, as well as Salt Lake City.

Mrs. Delsa Pugh Stevens of Bountiful, Utah, who has been active in auxiliary organization work in both Salt Lake City and Bountiful.

Edna Michelsen Faux of the Salt Lake City Yale Ward, who has been active in auxiliary work in the Liberty and the Bonneville stakes.

Elaine Paxman Handley has been released from her duties as a member of the Primary general board.

Spokane Stake

Spokane Stake has been organized from portions of the Northwestern States Mission. It is the 168th stake in the Church, and the third to be organized in the Pacific northwest.

Albert I. Morgan was sustained as stake president, with Frank A. Davidson and Roscoe R. Hamm as counselors.

Comprising the Spokane Stake will be two wards in Spokane, Washington; and one each in Dishman, Washington; Moscow, Idaho; and Lewiston, Idaho. The Athol, Bonner's Ferry, Coleville, Coeur d'Alene, Kellogg-Wallace, and Sandpoint branches have all been transferred to the Spokane Stake.

The organization of the stake was under the direction of Elders Ezra Taft Benson and Mark E. Petersen of the Council of the Twelve. Dr. Milton R. Hunter of the First Council of the Seventy, touring the Northwestern States Mission at the time, was a speaker at the sessions.

European Genealogies

ARCHIBALD F. BENNETT, secretary of the Genealogical Society of the Church, left Salt Lake City in June for Europe, to tour the Scandinavian countries, Holland, and possibly Germany, and to make arrangements for the microfilming of genealogical records found there, for use by the Church. He expected to be away from his desk for sixty days.

Clothing Drive

THE recent Churchwide drive for clothing to be sent to the needy Saints in Europe netted some fifteen carloads of clothing which has been sent to Europe for distribution.

Sea Gulls

As the "This Is the Place" monument was being made ready for its unveiling July 24, sea gulls which will always be remembered wherever Mormon history is recalled, were invited to the monument site by daily feeding of bread. It is hoped that the sea gulls will see fit to make a "second home" near the site.

Tabernacle Organ Recitals

BEGINNING in July and continuing through the centennial summer, an additional tabernacle organ recital was given six afternoons a week on Temple Square to accommodate the tourists. Recitals were given at noon, six days a week, and at 4:00 p. m., daily.

The number of tourists visiting Temple Square increased 74.8 percent in June over the corresponding month of 1946.



SAMOAN GROUP

The Nauvoo Branch on Upolu Island, Samoa, is making history. Little more than a year old, the branch already has dedicated a fine chapel and will soon have one hundred members.

If one can be credited more than any other for this accomplishment, it is Brother Fitissamoa, a three hundred fifty pound man, who assisted in translating the recently published Pearl of Great Price in the Samoan language. One of his fond remembrances is the fiftieth year jubilee of the Church in Samoa, which was held in 1938, and attended by President George Albert Smith and the late Elder Rufus K. Hardy of the First Council of the Seventy.—Reported by President John Q. Adams of the Samoan Mission.

THE CHURCH MOVES ON

President Smith Entertains Governors

PRESIDENT GEORGE ALBERT SMITH and his family played host at a buffet-supper at his home, July 15, for the governors of the states and territories of the United States who were then meeting at an annual conference held this year in Salt Lake City.

Guests during the evening, besides the governors and their parties, included seventy-five newspaper men who were "covering" the governors' conference and most of the General Authorities and their wives.

This evening at President Smith's will be more fully covered in a article in the September *Improvement Era*.

President George F. Richards

IN a quiet ceremony July 20, President George F. Richards of the Council of the Twelve married Bessie Hollings in the Salt Lake Temple.

Tabernacle

THE interior of the Salt Lake Tabernacle is being repainted, the ceiling receiving a robin-egg blue shade instead of the usual cream tint. Before the end of the summer, the exterior of the building will receive its coat of paint.

One hundred thirty thousand people saw the Centennial pageant, "The Message of the Ages," which ran for twenty-five performances between May 5 and June 6. The limited number of tickets available prevented more from seeing this pageant.

Brigham Young University Library

THE library of Brigham Young University, Provo, Utah, has received several old manuscripts and codices from the National Museum of Mexico. Several of the codices are pre-Cortez in age.

Missionaries

TWO HUNDRED EIGHTY-SEVEN missionaries for the missions of the Church throughout the nations of the earth entered the Mission Home, June 16, 1947. This is the largest group to ever enter the mission home. Thirty-five hundred fulltime missionaries are now in the field.

World Scout Jamboree

BY invitation of the National Council, Boy Scouts of America, President Oscar A. Kirkham of the First Council of the Seventy will attend the sixth World Jamboree of scouting to be held August 9 to 22, forty miles from Paris. His special assignment as a member of the World Staff of this jamboree will be the 1,050 American Scouts in attendance. He has attended four of the five previous world jamborees with such an assignment.



MISSIONARIES ENTERING THE MISSIONARY HOME MAY 5, AND DEPARTING MAY 14, 1947

Reading from left to right, first row: Marlean Alder, Albert Longhurst, Ernadene Olsen, Don B. Colton, director; Della McClell, Jack Patterson. Second row: Hulda M. Madill, Marshall I. Perkins, Arthur R. Patch, Julian Smith, Deloss M. Eggleston, Ralph L. Ryan, Paul L. Westover.

Third row: Thomas Clark Madill, Kent Edward Bunker, Keith Williams, Orley F. Allred, Parley L. Rich, David F. Smith, Elden U. Webster, Calvin C. Cole.

Fourth row: Dan Owen Warner, Donald F. Keek, Roy B. Sheffield, Charles Donald Halladay, Robert L. Wall, Monterey Stout, Afton Smithson, Jack D. Stevens, Richard A. Bliss.

Fifth row: Ken Dixon, Farrell E. Jenkins, Lorin W. Casper, Clarence R. Johnson, Lee O. Robinson, Sherman Wildo, Elwood C. Hunt, Denzil R. Rogers, William S. Brothers, Etta Rossmussen.

Sixth row: Maurice E. Anderson, Norman A. Parker, Vern J. Bartsch, Joseph M. Brown, Lorenzo C. Demars, Warner A. Klemm, Fenton L. Williams, Jr., John Harris Crosby, David D. Lingard, Grant Hodgkinson.



MISSIONARIES ENTERING THE MISSIONARY HOME MAY 19, AND DEPARTING MAY 28, 1947

Reading from left to right, first row: Sarah Beth Modderman, Marjorie Peterson, Boyd N. Dittmore, Don B. Colton, director; Betty R. Richards, Mary L. Finch.

Second row: Franklin B. Harvey, Margarette Harvey, Robert Bruce Major, Luella L. Major, Arden C. Nichols, Jane Whiting, Ralph L. Richards.

Third row: Vernon D. Buchanan, Francis H. Lewis,

Afton Allen, Francis Spader (Splitters), Raymond N. Lange, Keith R. Glad, Oran R. Christensen, Jr., Thomas S. Martin.

Fourth row: E. Philip Morgan, Eugene McCaffee, Reed D. Atkinson, A. Dan Nye, Lynn J. Koford, Curtis F. Fewkes, Ida Foremaster, Lyde Facer, Reed Paul Thompson, Albert Peter Sieverts.

Fifth row: Wayne A. Anderson, Robert R. Barrus, Donald S. Brewer, Harvey Bland Allred, Merrill Eugene Forsley, Robert D. Brown, Wendell H. Tew, W. Glenn Sponaugle.

Sixth row: Stanley V. Hadlock, Clifton W. Asay, Dean C. Odenwalder, Don H. Hendricks, Lewis K. Eklund, Grant F. Chandley, Howard Lloyd, Ragnar R. Engbreitson.

Seventh row: Edwin B. Gagon, Ronald E. Peelman, Robert H. Nielsen, Donald K. Miner, Alfred O. Johnson, Owen Wait, Leonard B. Higgins, Emerson T. Cannon, Billy F. Jensen.

Eighth row: Shefford H. Thompson, Harvey C. Hirschi, Blaine G. Steed, Fred D. Barton, W. Nauta, Victor R. Petersen, Ural D. Burk, Golden Y. Peterson.

EVIDENCES and RECONCILIATIONS

civ. Wherein Lay the Greatness of Brigham Young?

BRIGHAM YOUNG is recognized the world over as a man who rendered high service to his generation. Generally he is looked upon as a mighty leader of men, and the world's foremost colonizer. More careful students of his life and labors hold him also to be a master in religious philosophy. (See *Discourses of Brigham Young*.) All admit, whether friend or foe, that he belongs among the world's greatest men.

Since Brigham Young, to the age of thirty-three, was a modest carpenter, painter, and glazier in the humble villages of Port Byron and Mendon, New York, men have wondered how he was able to perform the Herculean labors of his life, and to rise to world eminence. The usual explanation has been that he was highly gifted, and that his life's accomplishments were due to the exercise of this natural endowment.

However, this explanation of Brigham Young is not sufficient. Gifted he was, there can be no doubt about that. But, the world is full of gifted men. Hosts of people, performing the average duties of life, have rich talents. The gifts of God are widely and profusely distributed. That is one reason why, when emergencies arise, leaders are found without much searching. Something more than a high natural endowment is necessary to achieve greatness in world or private affairs.

Some say that opportunity is necessary for a person to rise to greatness. True, when the gospel found Brigham Young, he began to show the power within him. Later, when he was called into the Quorum of the Twelve Apostles, responsibility and opportunity shaped his talents to meet the issues of the day. When, in the prime of his manhood, he was made the leader of the Church, he met the then overpowering problems of the Church in the masterful manner that has made him one of the earth's great ones. But, another man, of equal ability and under similar circumstances, with like opportunities, might have failed where Brigham Young succeeded. There was something more than natural endowment and opportunity that lifted the colonizer of the West into huge accomplishment, winning worldwide acclaim.

Two basic qualities made Brigham Young capable of his tremendous world service. All other qualities utilized by him were derivatives of these two.

The first of these was his love of truth. Truth, the impelling passion of his life, was placed above all else. From his youth to the end of his days, he sought truth to guide him. When the Book of

Mormon first came to him, with its attendant restoration, in its purity, of the gospel of Jesus Christ, he did not accept the offering at once. Through two long years he studied the book and examined the foundations of the newly organized Church. At last, convinced of the truth of the claims of Joseph Smith, he entered the waters of baptism. When he did so, he sacrificed much of a temporal nature. He became a humble member of a small, already hated group, with no prospects of earthly advancement. He could not then foresee that within three years he would be called to a position of leadership in the Church. But, all that did not count, for he had found the truth!

Throughout his life he spoke of truth with an exuberance of love that thrilled his hearers, and thrills the readers today.

"Our doctrine and practice is, and I have made it mine through life—to receive truth no matter where it comes from." (*Discourses of Brigham Young*, p. 11, 1943 edition.)

"The Gospel is a fountain of truth, and truth is what we are after." (*Ibid.*, p. 9.)

"Where is your code, your particular creed? says one. It fills eternity; it is all truth in heaven, on earth or in hell. This is 'Mormonism.' It embraces every true science; all true philosophy." (*Ibid.*, p. 2.)

"There is no truth but what belongs to the Gospel. It is life, eternal life; it is bliss; it is the fulness of all things in the gods and in the eternities of the gods." (*Ibid.*, p. 3.)

"Be willing to receive the truth, let it come from whom it may; no difference, not a particle. Just as soon receive the Gospel from Joseph Smith as from Peter, who lived in the days of Jesus. Receive it from one man as soon as another." (*Ibid.*, p. 11.)

In eloquent words he placed God as the source of all truth: "God is the source, the fountain of all intelligence, no matter who possesses it. . . . All have derived what intelligence, light, power, and existence they have from God. . . ." (*Ibid.*, p. 18.)

"He is our Heavenly Father; he is also our God, and the Maker and upholder of all things in heaven and on earth. He sends forth his counsels and extends his providences to all living. He is the Supreme Controller of the universe. At his rebuke the sea is dried up, and the rivers become a wilderness. He measures the waters in the hollow of his hand, and meteth out heaven with a span, and comprehendeth the dust of the earth in a measure, and weigheth the mountains in scales, and the hills in a balance; the nations to him are as a drop in a bucket, and he taketh up the isles as a very little thing; the hairs of our heads are numbered by him, and not a sparrow falleth to the ground without our Father; and he knoweth every thought and intent of the hearts of all living, for he is everywhere

Evidences and Reconciliations

present by the power of his Spirit—his minister, the Holy Ghost. He is the Father of all, is above all, through all, and in all; he knoweth all things pertaining to this earth, and he knows all things pertaining to millions of earths like this." (*Ibid.*, p. 19.)

This surrender to truth, with the existence of God as the supreme truth, is the first key to Brigham Young's achievements. There is really no other approach to lasting eminence in attainment or leadership. Fame based upon untruth is transient and worthless. This is confirmed by human history. Only those whose feet have rested upon truth, and whose weapon in every affair has been drawn from truth, are secure in the halls of fame.

The second quality that explains the remarkably successful career of Brigham Young was his strict and complete obedience to truth. He held, and correctly, that truth unused has no value in human life.

Truth once found was eagerly obeyed, that is, used. Obedience to truth, whether discovered by man, or received by revelation from God, became the pattern, practice, and concern of Brigham Young's life. His every act and decision squared with truth. He did not therefore choose the easiest path to personal welfare; he followed the way of truth though sometimes thorny.

He understood that many a man knows truth, but does not obey it. Many know that the restored gospel is true but fail to join the Church. Thousands violate the demands of truth, to satisfy their appetites or improper impulses.

Brigham Young is reputed to have had a strong will. That was needed in the conquest of the desert. Many have failed to understand that in the exercise of his will power he was not autocratic, but firmly determined that truth should be obeyed, so that success could be won in the fierce battle with the wilderness, and with the appetites of men.

The whole world would prosper exceedingly if every man in his life had a will for truth. It is the flabby adherence to truth, or righteousness, the expression of truth, that lies at the bottom of all human disasters.

"Truth is obeyed when it is lived." (*Journal of Discourses*, vol. 7, p. 55.)

"A mere theory amounts to but little, while practice and obedience have to do with stern realities." (*Ibid.*, vol. 9, p. 330.)

"Some of you may ask, 'Is there a single ordinance to be dispensed with? Is there one of the commandments that God has enjoined upon the people, that he will excuse them from obeying?' Not one, no matter how trifling or small in our own estimation. No matter if we esteem them non-essential, or least or last of all the commandments of the house of God, we are under obligation to observe them." (*Discourses of Brigham Young*, p. 222.)

Since the restored gospel contains truth, its welfare necessarily was foremost in all that he did. So complete was his obedience to external truth that all earthly desires had to take second place. Thus:

"I am not bound to wife or child, to house or farm, or anything else on the face of the earth, but the Gospel of the Son of God. I have enlisted all in this cause,

(Concluded on page 542)

EDITORIALS

June Conference

A RECENT promotion sheet bore this thought-provoking statement: "This is supposed to be the age of mass production with everything from furniture to faces turned out via the assembly line technique."

In Mutual Improvement work there is no such thing as mass production, even though there is mass participation. In the June Conference activities of the M.I.A. some eight thousand persons participated. This is a remarkable feat—to draw into activity so great a group of people. Yet the more remarkable thing to contemplate is that this is but a small number of participants in view of the great work done in the wards and stakes throughout the Church. For the eight thousand finalists who reached the grand culmination in the festivals and activities of June Conference, there are at least ten times that number who have danced and acted, spoken and sung in their wards and stakes. And the truly remarkable feature is that this has been an individual and not a mass production, even though the program results in mass participation.

To many people this would seem incredible; yet to Latter-day Saints it is perfectly clear how this could be. The ideal in regard to activity in the Church of Jesus Christ of Latter-day Saints is for everyone to have the opportunity to develop to the best of his ability in various fields, to accept every opportunity for participation that arises. Thus, many enter into the dance program, the drama presentations, the speech and music festivals, experiencing great exhilaration and development through the release these activities offer.

While we rejoice in the breadth of these activities, we must not forget that, widespread as they are, we are still not reaching all who would receive benefit from these fields. We must reach to ten times ten the eight thousand whose lives are being enriched by our program. We must seek out those whose lives are being lived in the shadows, whose ways should be broadened or changed by whole-some participation in Mutual work.

People stand to lose or find themselves in their recreation. The assignment given to the M.I.A. is indeed an all-important one, one that cannot be too strongly stressed. And yet it is one that can bring the greatest happiness to those who fill their calling to the best of their ability, for it will repay a thousandfold all the time and effort expended.

M. C. J.

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HOMING TRADE-MARKS

By Alfred J. Tooke

THE other day I went into a huge building where great machines were turning raw materials into finished goods at such a speed that as I watched the process, all I could see was a confused blur. One machine made four different varieties of a product in one operation, cut them apart, sorted them accurately, and delivered each variety to its own correct conveyor at a speed greater than 40,000 an hour. The plant, several stories high, occupied several acres of ground, employed thousands of people, and represented an investment of millions of dollars. Later, the manager handed me a sheet of paper to take as a souvenir of my visit. "Everything you saw was built on what you hold in your hand," he said. I looked at the sheet and saw a number of trade-marks that you would probably recognize at once.

He continued: "We sell all over the world. Our packages are printed in a score of languages. In some countries, though, few of the purchasers can read, but they can all recognize a picture—a trade-mark. They know ours stands for top quality, generous value, and absolute dependability, so we strive to live up to our trade-mark one hundred percent and not disappoint them."

Have you ever noticed that people have trade-marks, too! I don't mean the coats of arms of knights of old, nor uniforms worn by policemen, soldiers, and so on. I don't mean arm bands or badges. I mean their manners, their actions, their language.

Here are some of the trade-marks of a Christian:

Clean, reverent language
Kindly, ungrudging deeds
Straightforward, sincere statements
Honest, reliable work

On these and similar trade-marks, a Christian builds his life. He strives to make them represent top quality, generous value, and absolute dependability in accord with Christ's own injunction: "Let your light so shine before men, that they may see your good works." (Matt. 5:16.)

IN a school history was a story I have never forgotten. It was about Joseph le Caron, one of the first missionaries to the Indians. The white discoverers had gained a bad reputation with the

red men, and there had been terrible battles in which many on both sides were killed. The missionary friar carried no weapons but showed in every way and by every kindness that he wanted to be the Indians' friend. He was invited to go and visit the "great water" to the west, where the others had been repulsed with bloodshed. Thus Lake Huron and later the other Great Lakes were discovered by the whites. He could not talk their language, nor they his, but they recognized the Christian trade-mark of honesty, kindness, and sincerity, and were so impressed by them, that they accepted him and gave him freely what had been refused to those who had tried to get it by force.

I once knew a man who made a very interesting hobby of collecting trade-marks. It just occurred to me that it would be interesting, too, to make a collection of Christian trade-marks. In a very few minutes I collected these: "The way of the just is uprightness." (Isaiah 26:7.)

"... be gentle unto all men." (II Timothy 2:24.)

"Lie not one to another." (Colossians 3:9.)

"... let the beauty of the Lord our God be upon us." (Psalm 90:17.)

Make your own collection and see how many you can get.

COOK'S CORNER

Josephine B. Nichols

COOL DISHES FOR HOT DAYS

Too torrid to eat? Try these August coolers:

Jellied Soup

2 tablespoons unflavored gelatin
1 can (10½ oz.) beef bouillon and an equal amount of tomato juice

Soften gelatin in cold water. Heat bouillon and tomato juice to boiling. Add softened gelatin, stirring until dissolved; pour into shallow pan; chill until firm. Cut into small cubes; pile into chilled dishes. Serve at once, garnish with lemon wedge and chopped parsley. Serves 6.

Picnic Salad

4 cups cubed cooked potatoes
½ cup chopped green onion
¼ cup chopped green pepper
2 cups cubed cooked ham
2 teaspoons salt
6 hard cooked eggs, sliced
1 cup mayonnaise

Cook's Corner

Combine all ingredients except eggs. Toss lightly, chill. Arrange on lettuce leaf, garnish with eggs.

Jellied Chicken Loaf

- 2 cups diced cooked chicken
- 2 tablespoons unflavored gelatin
- $\frac{1}{4}$ cup cold water
- 3 cups chicken stock
- $\frac{1}{4}$ cup chopped pimiento
- $\frac{1}{2}$ cup diced celery
- $\frac{1}{2}$ cup chopped green pepper
- 2 tablespoons lemon juice
- 1 tablespoon salt

Soften gelatin in cold water, dissolve in hot chicken stock, add lemon juice, and salt. Chill until partially set. Add chicken, pimiento, pepper, and celery. Pour into oiled 5x9 inch loaf pan. Chill until firm, unmold and slice, garnish with parsley and stuffed green olives.

Peach Shortcake

- $\frac{1}{4}$ cup shortening
- $\frac{1}{2}$ cup sugar
- 1 teaspoon vanilla
- 1 beaten egg
- 1 cup cake flour
- $\frac{1}{4}$ teaspoon salt
- 1 teaspoon baking powder
- $\frac{1}{2}$ teaspoon cinnamon
- $\frac{1}{2}$ teaspoon cloves
- $\frac{1}{4}$ teaspoon nutmeg
- $\frac{3}{8}$ cup milk
- peaches

Cream shortening and sugar; add vanilla and egg. Add sifted dry ingredients alternately with milk. Pour into a 9-inch greased square pan. Bake in oven at 360° F. for 30 minutes. Split, fill and top with sliced sweetened fresh peaches. Garnish with whipped cream.

Lemon Ice with Melon Balls

- 1 cup hot water
- 1 cup sugar
- 1 tablespoon lemon rind
- $\frac{3}{4}$ cup lemon juice
- 2 cups cold water

Add hot water to sugar and lemon rind. Stir until sugar is dissolved. Add remaining ingredients. Freeze in refrigerator. Stir occasionally. This should be dry and fluffy when frozen. Serve in chilled sherbet glasses topped with melon balls or diced fruit. Garnish with mint.

Shaker Special

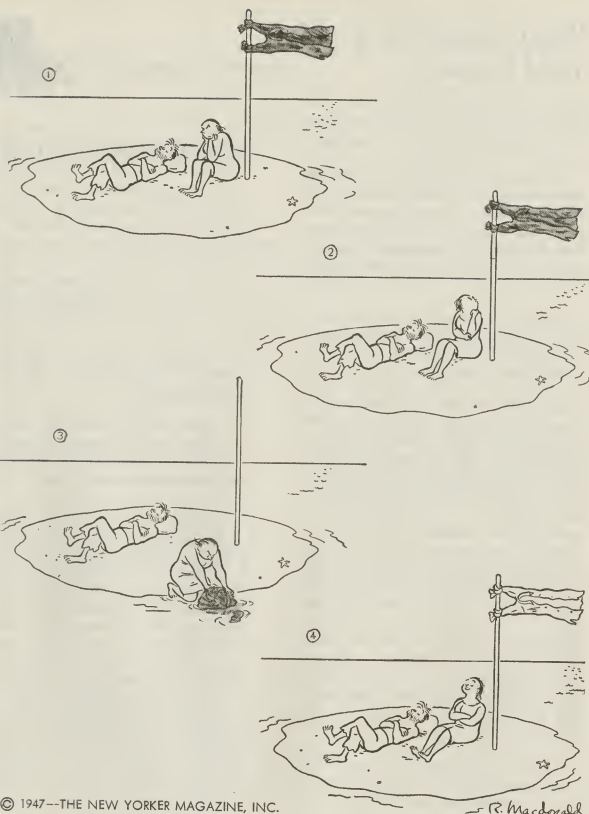
- 1 pint fruit sherbet
- (Raspberry, lemon, lime, orange, or cranberry)
- 3 cups chilled unsweetened pineapple juice. Place sherbet in shaker, add pineapple juice. Shake until frothy. Serve at once.

AUTUMN

By Thelma Ireland

THE woods should be reported,
The government be told,
The criminal be punished—
The trees are hoarding gold.

AUGUST 1947



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What Constitutes a Valid Excuse?

ANCIENT ISRAEL attempted to define in great detail that which was lawful and that which might be considered transgression. This attempt resulted in a complicated multiplicity of bylaws and definitions which merited the stinging rebuke of the Savior on many occasions during his earthly ministry. The Apostle Paul summarized the attitude of the Master in this regard when he wrote:

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. (II Cor. 3:6.)

From time to time inquiries are received desiring to know what constitutes a valid excuse from priesthood quorum or group meetings. Some letters indicate that slight controversies exist concerning the quorum members' responsibility to their presidency or group leaders in this matter.

Were an attempt made to classify excuses or define limitations, the spirit it which "giveth life" would gradually become extinct. Instead of disappointment or sorrow being felt because of inability to attend to those things which the Lord considers vital, we would soon find ourselves seeking justification to cover our negligence. The Lord has stated his position by declaring:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

Perhaps an experience related recently may serve to illustrate how easily excuses can be found and justified. Years ago while working on the farm it was a common practice for this brother to notify the bishop to have him excused from quorum meeting whenever his turn for irrigating came on Sunday. Time from this task could not be spared, and the Sunday devotions had to be justifiably neglected.

On Saturdays the local baseball team played. He was one of the enthusiastic players. One Sunday, as he was preparing to notify the bishop to excuse him again from meeting so that he could take care of the irrigation, he reflected that when his turn for the water came on Saturdays, he always managed to set his rows so they could go unattended for four hours while he played baseball. He hesitated, then remonstrated himself: "You hypocrite!" Thereafter he found it possible to arrange time to perform his Church duties even as he found time to play baseball.

PRIESTHOOD QUORUMS IN THE MISSIONS

The general priesthood committee publishes herewith an official letter sent to all mission presidents announcing the program for organizing elders quorums in the missions.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
SALT LAKE CITY, UTAH

June 20, 1947

TO PRESIDENTS OF MISSIONS

Dear Brethren:

You will recall that in the past consideration has been given to the feasibility of organizing priesthood quorums within the missions.

It is our feeling that stronger priesthood organization and a well correlated priesthood activity would be of benefit to the missions and the cause of the Church.

This letter does not presuppose immediate quorum organization in all of the missions, but is your notice that as conditions may warrant, possible quorum organization may be studied and perhaps effected.

In your consideration of this important matter, it should be kept in mind that there will be no particular advantage in quorum organization where conditions do not warrant or permit of quorum function. In other words, before an elders quorum be organized, there should be a sufficient number of elders within a close proximity to comprise a quorum, or at least a majority (49 members) of a quorum, with the prospects favorable to continued growth and quorum function.

The details incident to priesthood quorum organization and supervision with the missions, under the direction of the general priesthood committee, will be worked out and further appropriate notice given. In no case, however, is a quorum organization to be undertaken without specific authorization in each instance from the First Presidency of the Church.

We think that this is an appropriate time for a careful study of priesthood matters within each mission, and suggest that such study be made promptly.

Sincerely your brethren,

Edwin Smith

John R. Clark

David O. McKay

THE FIRST PRESIDENCY

Suffice it to say that members who truly love the Lord and who sense their responsibility as his servants upon the earth, will find rare occasion for any type of excuse. Rather they will willingly and cheerfully set aside other duties to do the Lord's work. Should the time arise when absence is unavoidable, an excuse may be justifiable if the person involved can truly feel he has placed first things first and that the Lord is pleased with his decision.

It is a matter of common courtesy

and consideration for quorum members to inform their officers of the reason they ask to be excused. The Lord expects us to be honest, to love one another, and to repose the confidence in those called to preside over us to which they are entitled. The whole matter of the validity of excuses reposes where it rightly should—upon the individuals concerned and upon their honesty, integrity, and honor. Let us be true to and fair with ourselves and our Maker.

PRIESTHOOD

NO-LIQUOR-TOBACCO COLUMN

Conducted by
Dr. Joseph F. Merrill

CONDUCTED BY THE GENERAL PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE — HAROLD B. LEE, CHAIRMAN; EZRA TAFT BENSON, MARION G. ROMNEY, THOMAS E. MC KAY, CLIFFORD E. YOUNG, ALMA SONNE, LEVI EDGAR YOUNG, ANTOINE R. IVINS

Regarding Orders for Report and Minute Books

INQUIRIES are received from time to time by the general priesthood committee for supplies of roll, report, and minute books. For the information of all concerned, we wish to advise that "Master Roll and Report Book for Quorums of the Melchizedek Priesthood" (form B-3), and "Report and Minute Book for the Stake Melchizedek Priesthood Committee" (form B-4) are still available in addition to the weekly roll pads and quarterly report forms.

The general priesthood committee has deemed it advisable to undertake some revision of the present reports to achieve unification of all definitions and statistics as shown on the Melchizedek, the Aaronic, and the adult members of the Aaronic Priesthood reports now in use. These revised forms will be available for the beginning of 1948. Meanwhile it will be necessary for quorums and groups needing such supplies as are at present unavailable to devise temporarily their own means of securing and recording the necessary statistical information.

In placing their original orders, some stakes requested more than the required number of roll, report, and minute books. It would be greatly appreciated if stakes having any surplus arrange to send such books to the general priesthood committee. This will be of valuable assistance in supplying newly organized stakes with sufficient records to inaugurate effectively and continue this phase of the priesthood program.

1948 Priesthood Study Course Announced

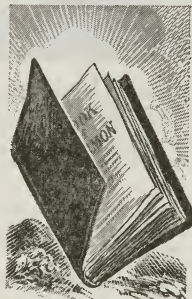
THE current priesthood lessons have met with enthusiastic approval. Gaining an insight into the intimate dealings of the Lord with his servants in this dispensation has done much to inspire faith and the determination to serve God more zealously. The great significance of this latter-day work becomes more apparent through the study of the divine guidance and inspiration which has accompanied it.

Elder Joseph Fielding Smith has just completed the supplemental outline for the 1948 priesthood study course. These topics are a continuation of "Church History and Modern Revelation," completing the first volume of *The History of the Church* by the Prophet Joseph Smith. The manuscript is now in the hands of the printers and will be available before the present study course terminates.

The admonition in the preface of the 1947 outline reflects with equal strength the importance of this study for the priesthood, wherein was stated:

We feel that there is a crying need for the study of our own Church history, and for a better understanding of the revelations and commandments which have been given in this Dispensation for our temporal and eternal welfare. We are living in momentous times. The gospel has been restored "for the last time." It will never again be taken from the earth, but shall be here when our Lord comes to reign as Lord of lords and King of kings. However, the Church today, like the Church in the first centuries of the Christian Era, is constantly in danger. As it was in the first century, so now, we must guard against the introduction of false doctrines, theories and practices into the Church, for in this day there are those who arise, as they arose in the days of the apostles of old, who would pervert the way of the Lord; those of an apostate spirit, who would lead away many after them. If we are informed as we should be, then these evil designing persons will have no influence upon the members of the Church. . . .

Therefore if we will treasure up the word of the Lord, in faith, humility and prayer, we will not be deceived, but will have the light of truth for our guidance.



A Cure for Alcoholics

W.C.T.U. President Ella A. Boole, addressing the world's convention of the Woman's Christian Temperance Union, held in Ashbury, New Jersey, during the second week in June declared:

The latest claim in regard to alcoholism is that it is a disease; but those who make the claim fail to state that it is self-inflicted. Why not check the disease by warning the public that the disease is preventable, and total abstinence is the only real preventive? . . .

If only the public could be aroused to the danger in the epidemic of drinking that has been threatening during the past decade! We must make the world aware of the risk in the social glass of beer and wine, in the cocktail habit. . . .

At the first convention of the world's W.C.T.U., the pledge of total abstinence was adopted as a condition of membership. We are banded together in forty-six countries, pledged total abstainers.

THE country is awakening to the seriousness of the alcohol problem, and to the need of taking positive action. One evidence of this in Utah was the appointment in June, by Governor Herbert B. Maw, of a five-man board charged with investigating the causes of and implementing the cure of alcoholism. The 1947 legislature appropriated \$50,000 to aid the board in its work. Undoubtedly the board will work in co-operation with the National Committee for Education on Alcoholism. The board is composed of members deeply interested in the problem of alcoholism.

Wide publicity has been given to the discovery that about fifty million adults in the United States indulge in the consumption of alcoholic beverages, three million of whom are alcoholics—"compulsive" drinkers—those who have lost control of their thirst for alcohol and thus drink, drink, drink. Hence one person out of every sixteen—six percent—who drinks becomes an alcoholic, a helpless and many times a very disagreeable burden to himself, his family, and the country. (See "You and Alcohol," this column in the July issue, *The Improvement Era*.) This fact makes a problem of first importance. How can it be solved? What will Governor Maw's board do and recommend? Obviously the simplest, best, and most complete solution of the problem is total abstinence. If this solution ob-

(Concluded on page 542)



The PRESIDING

WARD YOUTH LEADERSHIP OUTLINE OF STUDY

SEPTEMBER 1947

NOTE: This course of study is prepared under the direction of the Presiding Bishopric for presentation during the monthly meeting of the ward youth leadership to be conducted by the bishopric in each ward. Members of the ward Aaronic Priesthood committee and of the ward committee for Latter-day Saint girls are expected to attend this meeting.

AN adolescent seeks, more than most anything else, friends among his own and the opposite sex. He is a social being and is greatly concerned about his being accepted and approved by the boys and girls of his own age. For this reason, no one—unless it be some parents—influences the life of a boy or girl so much as do his associates, or those with whom association is desired.

Therefore, if we are to win the youth of the Church to fine gospel living, it must be done in groups as well as individually. Group salvation should be a more conscious aim. Let every youth feel the strength of his quorum, his team, and his class. Such was our thesis last month in this column. Let us now make a few suggestions on how to realize salvation through the group.

Develop Group-pride

A Latter-day Saint soldier went through four years of army life—training, idleness, and combat. Faced with every conceivable temptation, he came home clean, virtuous, and self-respecting. When asked how he did it, he replied:

"I am no saint, but just an ordinary fellow. I was not the strongest person in my convictions. Being away from home, I always sought the association of Mormon fellows, like myself. I had some fine buddies to whom religion meant everything. I was one with them. I, too, was known as a Mormon. I couldn't let them down, so I kept the faith, and I am glad that I did."

This young man came home and, though he was quite active in Church, fell into a grievous sin. When asked how it happened, he answered:

"I can't understand how I could have been so strong away from Zion and so weak here at home. I believe it was because I was lonely; I just didn't seem to fit anywhere."

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LEADERS IN WARD TEACHING

THE following stakes reported a minimum of seventy-five percent ward teaching for the quarter ending March 31, 1947:

Stake	Percent
San Juan	86%
South Davis	85%
Ben Lomond	84%
Granite	83%
South Los Angeles	81%
Ensign	80%
Juarez	80%
Ogden	79%
Highland	78%
Star Valley	78%
South Box Elder	77%
Oahu	76%
Franklin	75%
Florida	75%
Wells	75%

An analysis of the five stakes heading the above list is an indication that geography is not a factor in ward teaching. San Juan Stake, covering an

area eighty miles long, and strictly an agricultural and livestock producing area, leads the Church in this important priesthood activity. South Davis Stake, by contrast, is largely suburban, yet they are a close second. Ben Lomond Stake with a combination of city and country wards follows in third place, while Granite Stake made up entirely of city wards is in fourth place. South Los Angeles, a city stake with intricate problems, has families scattered throughout a densely populated section, and they are the fifth ranking stake.

Practically all the complex physical problems that normally retard effective ward teaching are found in the five stakes mentioned, yet they have accepted the challenge and through tenacity of purpose, overcome all obstacles. Such achievement lends credence to the thought, that there is really no legitimate excuse for not doing the best.



The Mantwell Ward, Roosevelt Stake, Utah, is justly proud of the recent accomplishment of its committee for the adult members of the Aaronic Priesthood. After many months of preparation under the guidance of the ward committee, nine members of the group went through the Salt Lake Temple and received their endowments and families were sealed together for "time and all eternity." Such a harvest is wrought only through persistent effort, by extending the hand of fellowship, through love, kindness, and understanding. Included in the photograph are the temple presidency, President Joseph Fielding Smith and his wife, Jessie Evans Smith; Robert I. Burton and Charles R. Jones, counselors to President Smith; Bishop Thorpe B. Isaacson, of the Presiding Bishopric; and M. Lorenzo Mitchell, of the Presiding Bishopric's staff.

At home, the veteran was left on his own. He felt no great loyalty to any group and received little or no moral support from a group. Few people have the strength to stand alone. This is one good reason why we have quorums, classes, and a Church, so that we may lend strength to one another.

rum, classes, and a Church, so that we may lend strength to one another.

Questions:

1. Do your boys feel an obligation to and support from their respective quorums,

THE IMPROVEMENT ERA

BISHOPRIC'S PAGE

Edited by Lee A. Palmer



MOTION PICTURE STARS—CATALINA ISLAND— FLYING FISH—WHAT A TRIP



SIXTY-EIGHT boys who earned Aaronic Priesthood Individual Certificates of Award for 1946 in the Sevier Stake (Richfield, Utah) and nineteen leaders recently enjoyed one of the most unusual trips yet to be reported.

Two chartered busses and two trucks were used for transportation of the group and their supplies and equipment. Leaving Richfield they were taken to Los Angeles where Bishop Jay Grant of the Adams Ward greeted the travelers and added considerably to the joy of their vacation.

Sights and experiences enjoyed by the group included the carnival at

Ocean Park Pier; priesthood meeting, Sunday School, and sacrament meeting in the Adams Ward; Exposition Park for the Los Angeles eighth annual art exhibit; excursion to Catalina Island, ride in a glass-bottomed boat—and kites were furnished by Bishop Grant for the return boat trip; a swim in the ocean; tour of the Hal Roach moving picture studio where the boys talked with movie stars Claudette Colbert and Don Ameche who were gracious enough to stand with the boys for the above photograph; "House Party" at Radio Station KNX; airplane ride over Los Angeles City; and inspection of Hoover

Dam and Zion National Park.

There were no illnesses, no accidents, nothing but a five-day trip packed full of thrills all the way.

The boys were complimented for their excellent behavior throughout the entire trip. In one restaurant particularly they will long be remembered by the waitresses, not only for their good behavior but also especially for the number of pie alamoses ordered for breakfast.

We commend the leadership in the Sevier Stake and in the wards for their generalship in this undertaking so successfully carried out.

"BY THEIR FRUITS"

L.D.S. Girls (Union Stake)

THE Latter-day Saint girls program was set in motion in the Union (Oregon) Stake in May 1946. Enthusiastic stake and ward workers went to work, and we now take pride in publishing their accomplishments that all workers in this program may see that "it can be done."

1. Attendance at sacrament meeting of all Latter-day Saint girls in the stake increased from twenty percent in May 1946, to fifty-two percent in February 1947.
2. LaGrande Second Ward, with Jehzell Hendrickson as chairman, has established the most outstanding ward record in the stake as witness this report:

	Sac. Meet. Attend.	Sun. Sch. Attend.	Y.W. M.I.A. Attend.
May 1, 1946	12%	54%	39%
March 1, 1947.....	71%	75%	75%

Vernice B. Guillian is chairman of the stake committee and made the following comment in reporting this outstanding record: "We are proud of the record which the Union Stake has made in the Latter-day Saint girls program since it was organized in May 1946."

We share your pride in this achievement, Sister Guillian, and commend you and all your faithful workers for their devotion to, and faith in, this great program.

something like members of a good team or a bombing crew feel towards each other?

2. Is every girl in your ward happily associated with a group of girls in the Church?

3. How can we develop more pride in (a) a quorum or class, (b) the ward, or (c) the community?

4. List ways of developing a strong feeling of brotherhood among a group of young people.

Cultivate Brotherhood

Brotherhood is not created in a vacuum. It is the product of sharing meaningful experiences together—creation, achievement, sacrifice, love, giving, work, play, service, and adventure. Missionaries develop a wonderful feeling of brotherhood because of the great number and fine quality of their mutual experiences.

During the next month observe the
(Concluded on page 542)

EDDIE HAD A SWEET TOOTH

(Concluded from page 519)

"This is a piece of your Aunt Angie's wedding dress, this white; I wore that taffeta to my first grown-up ball; that's a scrap of the velvet vest my father wore when he was guest at the Governor's mansion."

Next to Gramma herself, Eddie loved *The Quilt*, and now its bright memories wafted him into dreamless peace.

Early next morning, Gramma and Eddie "talked it out," as Gramma said.

"What do we do when things go wrong, Eddie?"

"Pray!" he answered, promptly.

"And then?"

"Have faith."

"Yes. Pray and believe. That's all there is to it. Don't hound the Lord. He don't want to be pestered any more than your mother does."

"It won't do any good for me to ask the Lord for molasses," Eddie said, slowly, "He was giving us molasses, and I—"

"Air ye sorry?" Gramma demanded.

"Yes, but—"

"Then he'll forgive you. And if you and I pray hard enough and believe, he'll furnish us our necessary sweets!"

"By the time the other folks get their molasses?" asked Eddie, anxiously. He felt it would break his heart if something failed to happen before the neighbors began hauling their molasses from the mill.

"In his own due time," Gramma answered, decisively. "The Lord don't like to be dictated to. And don't forget—believe!"

EDDIE fell into the habit, during those late summer days, of gently reminding God about the molasses, as he followed the sheep about. "Molasses, sugar, honey—we don't care what it is, God, just so it's sweet. I don't want to pester," he would explain, his blue eyes on the blue heavens, "but everybody's cane's getting ripe. If we could have just a little for Gramma and Allie—I wouldn't touch it, honest!"

But the morning he saw the first load of cane going to the mill, his little heart stood still, and there was a strange constriction in his throat. He looked up and said, with desperate finality, "They're beginning to

grind today," and prayed no more that endless day. But when at last, in the blue dusk, he drove his flock wearily down the lane, Mark, whistling cheerily, called, "Go on in the house, kid, I'll coral them for you."

Katherine looked up smiling, when he entered. "Guess what, Eddie? No lumpy dick tonight!"

"No lumpy dick?" Eddie's empty little stomach almost collapsed at the news.

"Nopel!" she grinned broadly, "Cornmeal mush—with sugar on it!"

"Sugar!" For a moment Eddie stared, and then, "Gramma! Gramma!" he called, dashing into her room. "Gramma, where did it come from?"

"Sit here on my lap, Eddie." Gramma seldom held Eddie now; he was too big, and her knees were rheumatic; but tonight he climbed unquestioningly into her lap, as he had used to do. There was something about her delicate old face that made him want to cuddle close.

"It's quite a story," Gramma began, slowly. "You must be happy about it, Eddie; we asked the Lord for it, and he answered our prayers in his own way." It seemed hard for her to go on, and Eddie's heart began getting up in his throat again.

"How, Gramma?" he insisted, faintly.

"Well," Gramma said brightly, "here was this family traveling to California to hunt a gold mine. Camped right outside of town last night. This morning, seems one of their horses was lame. The man tried to get another horse—but people hereabouts can't spare their horses. Then they decided to lighten their load some. Lucky they came here first. Said they'd trade a sack of flour or sugar for something light they could carry."

She paused. Eddie, big eyes on her face, whispered fearfully, "What—did Ma trade him, Gramma?"

"Well, your Ma didn't have an anything to trade," Gramma said, "so I—" Eddie jumped from her lap, ran to the trunk and threw it open.

"Oh, Gramma, *The Quilt*!" he cried, and casting himself into her

arms, began again those wracking, unchildlike sobs.

GRAMMA held him quietly until the storm had passed, murmuring softly, at intervals, "There, there!" Then she started talking in that calm, low voice, that made things sound so right.

"You see, Eddie, the quilt was yours, really. You're the one who loved it—you and me. I was going to give it to you when I went. You know I'm not going to need a quilt long." Eddie burrowed deeper into her shoulder, and she patted him absently. "But when you come to think of it, how could a boy tote a quilt around through life with him? Specially a boy who's going to be a great man, like my Eddie is! You'd just have to leave it with someone—it'd most likely get wore out—" she cleared her throat and continued, "So, you see, you *did* owe the family the sugar—and the Lord fixed it so you could give your quilt to pay your debt! You know you're really paid when it hurts, don't you, son?"

"You know what I think?" She tilted the woebegone little face up to hers, "I think you and I will always have that quilt; we'll remember every blessed block in it; and it'll never get old and faded because we'll remember it the way we saw it last. When I'm up there with Gramma, you can imagine me with *The Quilt* around my knees, peeking outa the window of heaven to see if you're a good boy!" She laughed merrily, and Eddie smiled wanly, for this was one of their jokes.

Then she set him gently on his feet and fumbled under her pillow.

"But sugar wasn't all we got for the quilt," she stated, proudly, "Gramma isn't a Vermonter for nothing. Oh, I drove a hard bargain. I made them give me these, too! All for you!"

Incredibly, in her hands were books—three beautiful, bright new books, such as Eddie had never seen—

"Oh, Gramma!" From the drownded blue eyes the shadows fled before radiant, unbelieving rapture. "Mine for keeps?"

"Yours for keeps!" said Gramma softly and knew that she had given him the keys to the world.

• Genealogy •

Danish Record Films Arrive in Utah

By Archibald F. Bennett

THE project of gathering the records of the pioneers has received a tremendous impetus with the arrival at the Genealogical Society of three shipments of record films from Denmark. These films, especially made for the society in Copenhagen, contain approximately one million pages of church and census records on 496 rolls of safety microfilm. Each roll is 50 meters in length, and the total shipment comprises 81,364 feet—nearly 15½ miles of film!

A total of 1848 volumes have been photographed—1403 volumes of parish registers and 445 volumes of census records.

The 307 rolls of copies of parish registers contain the records of churches in the city of Copenhagen and in Bornholms, Copenhagen, Frederiksberg, Halback, Maribo, Praesto, and Soro Amts.

The parish registers have been filmed in alphabetical sequence and this shipment includes the parishes from Aagerup-Kirkerup to Frederiksberg which are preserved in the Archives at Copenhagen.

In the parish registers are entries of baptisms, confirmations, marriages, betrothals, burials, and even some accessions, expunctions, and vaccinations.

Similar records from the other archives in Denmark will follow later.

The 189 rolls of census records include the Census of 1787 for Copenhagen, and Cities and Amts in that district (61 volumes); the Census for 1801 for the same (77 volumes); 6 volumes of the Census of 1803 for Slesvig and Holsten; the Census of 1834 (57 volumes); the Census of 1835 for Slesvig and Holsten (21 volumes); the Census of 1840 (78 volumes); and that for 1845-1846 (100 volumes); and finally the Census for 1850 (45 volumes).

By consulting both parish registers and census records researchers should find it possible to trace 90 percent of the families resident in the Copenhagen area during the years covered by these records described above.

The Genealogical Society will print one positive copy of each of these 496 rolls of negatives. This will require another 15½ miles of positive film.

Then will remain the immense task of accessioning and cataloging all these

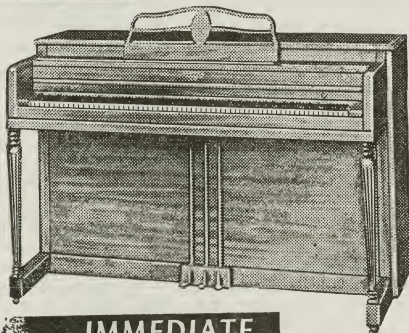
(Concluded on page 544)

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EVIDENCES AND RECONCILIATIONS

(Concluded from page 533)

and it is in my heart, and here is my treasure." (*Journal of Discourses*, vol. 14, p. 19.)

His life was laborious, especially after the burden of leadership fell upon him. Change, travel, service to others crowded his life. But, it was done cheerfully in the cause of truth. He must obey the truth that he had found.

"As I have frequently thought and said, when duty requires I am happy in going from home, and I am happy in returning, for it is my

greatest joy and comfort to do what the Lord requires of me, and what I know to be my duty, no matter what it is, if the Lord requires it of me. This course gives joy and peace. When this principle becomes the acting principle of all the Saints, we shall find that Zion is here; we shall be in the midst of it; we shall enjoy it." (*Ibid.*, vol. 3, p. 191.)

These two governing principles of his life—loving truth, as God's gift, above all else; and obeying truth at any cost—explain the success that attended Brigham Young. He can-

not well be understood unless it is comprehended that these two principles gave power to every motive and action of his life. That which he did, temporally and spiritually, was hammered out on the anvil of obeyed truth.

Not all are called to high positions of leadership, but everyone can attain honorable distinction in his calling, whatever it may be, if his life is governed by these two principles. That is the important lesson from the notable life of Brigham Young.

—J. A. W.

NO-LIQUOR-TOBACCO COLUMN

(Concluded from page 537)

tained among all non-alcoholics, the time would come when the problem of alcoholism would be non-existent. But none of us in mortality will live to see that beautiful day. Then what shall readers of this column and all others do?

If we love our fellow men, and are interested in their welfare and happiness, can we reasonably do anything less than become teetotallers ourselves and try to get all others to do likewise? When it comes to conduct, is not *example* the best of all ways to teach? Abstain ourselves that others may be encouraged to do likewise. Teach and train youth by every feasible means to know and feel that alcoholic beverages are not good for man—they are dangerous to physical, mental, and spiritual health and are potential handicaps to the joy of living, and should be avoided.

In view of the discovery that alcoholism is a disease and that total abstinence is the only cure, to all right-thinking humanitarians the call comes now more loudly than ever before for them to join in a movement to eliminate drinking from the land. How can this be done, do you ask? One way, and probably the best, is by education. Think the matter through, and find if you can discover a more feasible solution. Compulsion violates the principle of free agency. Will not persuasion, guided by tact and genuine love of humanity, be the most successful method?

A cure for alcoholism that is effective for every case has not yet been found. This is probably due to the well-known fact that "what is one man's meat is another man's poison." It is said that milk is the most nearly perfect food—good for all normal people, young or old. Yet some persons are

allergic to milk. In any case the *will* to get well is a very influential factor in the recovery of persons suffering from illness, especially from the illness of alcoholism. In this case it is well to remember that "an ounce of prevention is worth a pound of cure." So we repeat what has before been said in this column: No one ever needs to become afflicted with alcoholism. Total abstinence is a safe, sure, inexpensive, and simple cure. He who abstains from taking the first drink will never get the disease. And every normal person has the *will power*, if he uses it to the full, to resist taking the first drink. But since statistics show that about one person out of every sixteen who begins to drink becomes a confirmed drunkard—acquires the terrible disease of alcoholism—is not the danger of the first drink great enough to deter any sane and normal person, young, middle-aged or old, from indulging?

Let every youth be urged to fear the first glass as he would a dose of strychnine. Abstinence will cost him nothing but may save him home, friends, self-respect, and honor. To abstain may at times require self-disciplining, courage, *will power*, and prayer, but these will cost no money and are excellent character-forming factors. No loss of the respect of respectable people—those whose good will is worth having—will ever result from abstaining.

Parents, teachers, friends—will you not do everything feasible by words, actions, and example to save youth and others from the temptation to drink? Among other things this means you will use your influence and your vote to keep alcoholic beverages as far away from the youth and home as you can. No one ever falls over the precipice who never goes near it.

For one who is an alcoholic, the simplest and least expensive cure that

we have heard of is that provided by the movement known as *Alcoholics Anonymous*, a name given to a group of persons who had become slaves to drink. To become eligible to join such a group (there are no initiation or other fees), a person must sincerely desire to become free but realizes that to do so he must have the help of a higher power than his own. If he (or she) is really possessed of these two factors, he will be warmly welcomed as a member, be he rich or poor, capitalist or laborer, but to be benefited by his membership he must be sincere and co-operative.

Since the beginning of this movement in New York, about twelve years ago, approximately 40,000 persons have been rescued from the gutter and have become self-respecting and happy again—eighty-five percent of those accepted as members. In recent years the movement has grown rapidly and is now operating in all parts of the country. But members themselves give no publicity to it. The names of participants is a secret. The work is done in private. No newcomer is ever embarrassed by reason of his membership becoming known outside of the small group with which he (or she) co-operates. Anyone interested in becoming cured of alcoholism by membership may get information by writing to P.O. Box 1862, Salt Lake City, or to any other group nearer his home.

Presiding Bishop's Page

(Concluded from page 539)

youth under your care with this one question in mind: How much strength is he giving to and receiving from the groups to which he belongs in the Church? We shall make further suggestions along this line next month.

**In 2047 A.D.
What Will
Utah Be
?**

That will depend upon you, young people of today, and upon your children. You must pioneer, you have frontiers to conquer, you face difficulties as knotty as those of 1847.

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LOGAN, UTAH



Dear Gleaner:

So now you are married! What infinite possibilities for joy this new life presents to you. And yet there is no magic carpet, no fairy's wand that can assure you happiness even now. Marriage is a sacred order ordained of God. Yours may be the perfect union which brings joy and happiness in this life and exaltation in the celestial kingdom, if you keep the sacred covenant of obedience to all the laws and obligations assumed in this sacred partnership.

Paramount among the virtues which you should bring to this new experience are unselfish devotion and thoughtful consideration. Not "What can I get?" but "What can I give?" should be your watchword.

Happiness can never be assured by the possession of worldly wealth. You should not expect your young husband to provide the comforts and luxuries you have known in your parents' home. Be content to begin at the bottom of the economic ladder, if that is necessary, that you may know justifiable pride of accumulation through your own efforts. Accept the challenge to make a little go a long way. It takes real ingenuity, and you will find a thrill in your accomplishments.

Make your surroundings homelike, no matter how humble they may be. There is an atmosphere of order and beauty that you can bring to a tent, a trailerhouse, a cabin, or a mansion. Make yourself dainty in dress, cheery and loving, gentle in manner, and beautiful in soul, as every true woman ought to be.

There will be many problems and differences of opinion. But to become strong the soul must needs overcome difficulties. "It cannot gain muscle on a bed of eiderdown." Approach your difficulties calmly and without anger. Never be too proud to admit that you have been in error. Never go to sleep at night until you have reconciled your differences and asked forgiveness. Some of the sweetest experiences of married life are those which come in moments of reconciliation.

Never begrudge the time your husband gives in Church service. Nothing has such lasting value, and you should stand ready to assist and encourage him to do his full duty whatever his calling may be in the work of the Lord.

Let your new home be a haven of rest from the conflicts without: a place of love, peace, and unselfish devotion, where the spirit of our Heavenly Father will be found to inspire all who enter its portals.

Sincerely yours,

Camilla Kimball

Genealogy

(Concluded from page 541)

new records that the public may have benefit from them.

The negatives will be filed away securely, and the positives only will be available for library service.

This microfilming project in Denmark is continuing unabated. It is estimated that it will eventually bring to the library twelve million pages of records, twelve times as many as we recently received.

Similar projects are shortly to be undertaken in other European countries.

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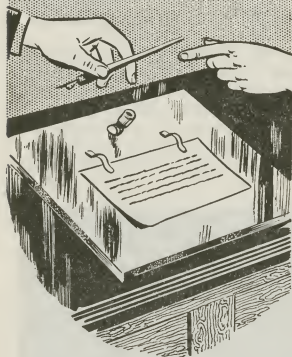
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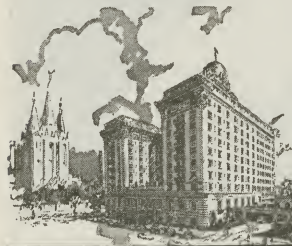
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HOTEL UTAH

501 ROOMS
Manager
Director

PROPHECY

(Concluded from page 527)
as they chart business conditions and trends before and since. Still, in the April conference of that year, President Heber J. Grant said:

Right here let me warn the Latter-day Saints to buy automobiles and to buy the ordinary necessities of life when they have the money to buy them, and not to mortgage their future. I have heard of people over in England who regularly mortgage their Sunday clothes Monday morning and take them out of "hock" the next Saturday night. I want to say to you that those who discount their future, who run in debt for the ordinary necessities of life and for the luxuries of life, are laying burdens upon themselves that will come back with compound interest to cause them great trouble and humiliation.¹⁴

The depression, which began in 1929, would seem to indicate the wisdom of that advice—but twenty years after that counsel was given, with private and public debt at near their all-time high, one wonders if it wouldn't be well to heed it again.

It is also recalled how President Grant, in the early thirties, plead with the Saints and the people of Utah to keep and to strengthen the prohibition laws.

President J. Reuben Clark, Jr., foretold much that has since transpired as he addressed the general conference in April 1937:

European industrialists make these statements: That European countries are now spending eleven billions of dollars a year on military armament; that Great Britain alone is spending two billion dollars; that European nations are piling up enormous quantities of raw materials used in war. . . . On this statement it is clear that these gathered materials are not now used for

¹⁴Ibid., April 1926, p. 4.

any useful purpose; that they are not for the service but for the destruction of men; that if they shall be used in war, they will be just that much human labor burned up without beneficial return to man. . . . It will be a tragic and wicked waste.

These men also assert that these tremendous purchases of war stocks have advanced prices of the materials concerned: . . . there will be in the immediate future a period of prosperity . . . in which the costs of living will go up, and we shall pay more for food, clothing, fuel, and shelter . . . a dollar will buy less and less of the necessities of life. . . .

These same authorities declare that if war shall come, its ending will leave the world in a state of exhaustion heretofore unknown to modern times; that the depression from which we are now emerging will be but a shadow of the real hard times which will then come. . . .

Notwithstanding the fact that our former associates in the World War [I] owe us the money which we lent them amounting to over ten billions of dollars, . . . there is strongest reason for believing that some of the most skilled, astute, and shrewd diplomats, politicians, and statesmen of all Europe are now planning to have the people of the United States finance the next European war either before the war begins or during its progress. . . . and . . . are planning to entice the United States into an offensive and defensive military alliance in order that we shall participate in that next world war by sending our young men to the battlefields of Europe.¹⁵

Yes, the Saints had inspired leadership while the Church was being cradled in the eastern states; in coming to the valleys of the mountains; and now, as the second century of worldwide leadership from the West is begun, there is ample proof of the prophetic insight of the leadership of the Church of Jesus Christ of Latter-day Saints.

¹⁵Ibid., April 1937, pp. 23-25.

PIONEER HERITAGE

(Continued from page 520)
for well they knew of the reward for truth. They cried for tolerance when it was denied them, but they gave to it liberally when they were called upon to do so. They firmly upheld the ideals of human rights for freedom of speech, freedom of worship, and freedom of action. They had within them all the finest elements of art, science, and culture. They loved beauty and preserved it, and it developed, comforted, and gladdened them, and it released the feelings within them when mere words no longer sufficed. They loved art whether it was a beautiful

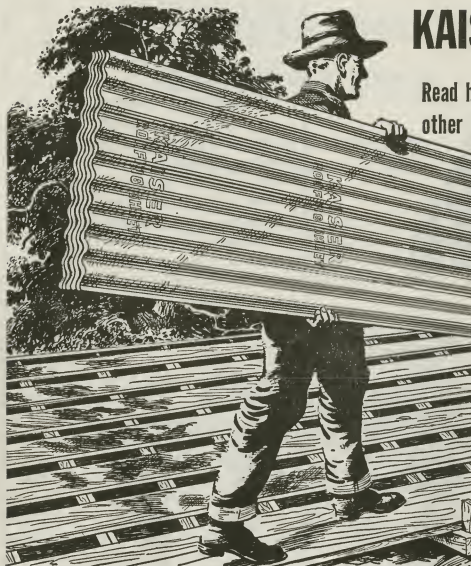
painting, a fine statue, a magnificent edifice, or an expressive drama. They loved these things, and they employed them. Because of them they were able to construct a strong, wide, inspiring foundation of culture for their children and for all those who would come after them.

The Mormon pioneers were a generous people. Whatever they had, they did not keep only for themselves, instead they gave of it freely and held open their hands to all the world. They were not afraid of danger. To them danger was a challenge and another obstacle of

(Concluded on page 548)

THE IMPROVEMENT ERA

NOW! CUT COSTS! BUILD PERMANENTLY! . . . WITH KAISER ALUMINUM ROOFING!



Read how this light, strong, weather-proof metal—superior to other roofing—can actually cut costs, increase efficiency!

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To tell you how superior Kaiser Aluminum Roofing is to other materials, we must first tell you what it is *not* . . .

It is NOT a substitute for any other structural material. It is NOT a clad or veneered material.

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Combine this with Kaiser Aluminum's strength, its fine appearance, the ease with which it can be handled, and it all adds up to your best roofing buy!



1. Kaiser Aluminum Roofing reflects as high as 95% of radiant heat away from the building. In winter, warmth is retained, thus cutting the heating bill. (Cows and chickens, kept cool in summer under aluminum roofing, are more productive—a fact proved by the University of California Agricultural Division.)



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HINTS ON HANDLING ALUMINUM

When fastening aluminum roofing and siding to wood, use aluminum nails with neoprene washers (galvanized—zinc coated—nails with suitable washers may also be used).

If aluminum must come in contact with other metals—or with masonry, concrete, or green lumber—the surfaces should be insulated with bituminous paint or some other suitable material.

Aluminum should be stored in a dry place and the sheets stood on end.

For full information on the application of Kaiser Aluminum Roofing, see your local roofing dealer, or write:

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Instruction begins September 29

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Pioneer Heritage

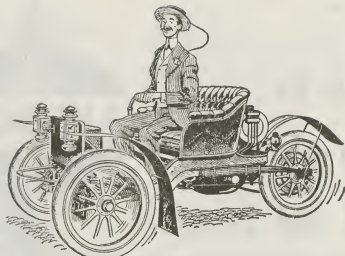
(Concluded from page 546)

this world to overcome. They were not discouraged because of setbacks and failures nor did they call for help from strangers. They squared their shoulders, called upon the Creator for guidance, and went about accomplishing whatever task they were called upon to do. They were a clean people who placed cleanliness of body and mind above all else, for the spirit must reside in a clean tabernacle. They were an industrious people. Idleness and laziness were foreign to them, for they believed that in God's world there was much to be done, and no man could claim to have completed his share. Above all, the Mormon pioneers were a people who sought after truth, searched untiringly for knowledge, lauded and extolled the wonders of intelligence wherever and whenever it was found. They did not hold to themselves and make great claims for their discoveries. They did not seek only among themselves for truth. They did not hide themselves away from the eyes of the world but ventured forth again. Penniless and harassed they went out to all the world to give generously of that which was most dear to them. By that same unflinching devotion, by that same generosity and love, by that same humbleness and diligence to duty, they won for themselves the respect and admiration of the world. By these things, too, did they win the blessings of the Lord.

WHERE is the record in which shall be preserved the inspired accomplishments of the pioneers? It is in the mountains and valleys of the Rocky Mountains; it is in the homes of a million people and upon the lips of an amazed and gratified America; and it is in the hearts of thankful people all over the world. The miracle of their labors are recorded in song and story, but, above all, in the earth. Let each of us, then, who enjoys the fruits of their endeavors gathered from this soil held sacred by them, measure within ourselves the value of the magnanimous gift inherited from the Mormon pioneers and pledge to their memory our everlasting effort to uphold and expand this great commonwealth which they founded. The sum of their gift will be written only in heaven.

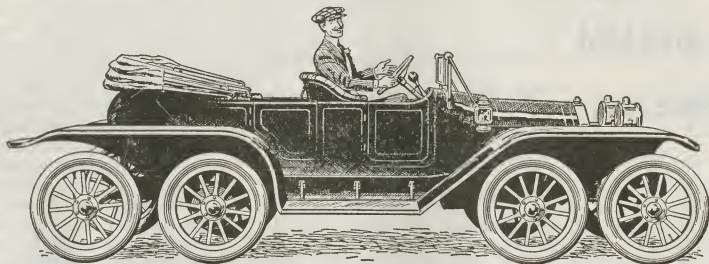
Grandpa tried everything once

... but he stopped changing his mind when he changed to "RPM"



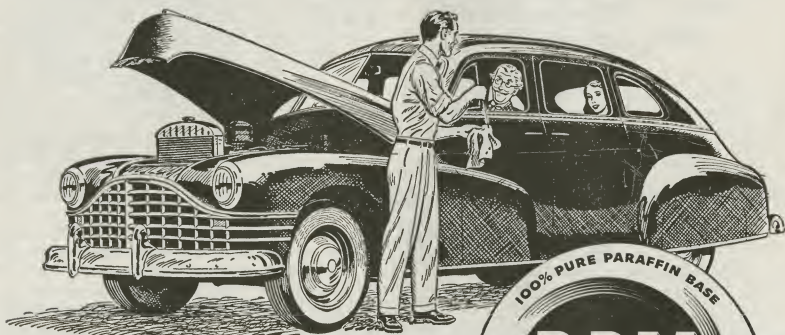
Anything new caught Grandpa's fancy. No wonder this Kelsey Motorette was the apple of his eye—until rust inside its two cylinders sent it to the scrap heap. Grandpa didn't know that

hidden rust causes 80% of engine wear—and ordinary oil can't stop this car-killer. That's why modern cars last longer on RPM Motor Oil; it's compounded to rust-proof engines.



Grandpa had a crush on the Octoauto next. But even eight wheels couldn't keep it off the road to ruin when old-fashioned oil clogged its pistons with carbon. If *your* car has carbon

trouble, it may be for the same reason. So switch to "RPM"—its detergent compound keeps engines clean, captures carbon particles and carries them out when oil is changed.



Then his grandchildren tipped Grandpa off to "RPM"... and he's never sampled another oil since. He found that premium-quality RPM Motor Oil is engineered for modern motors, ends engine troubles that keep cars in the shop. Its added compounds stop carbon and sludge, guard hot spots ordinary oils leave bare, prevent rust, corrosion, and foaming. "RPM" gives motors the finest protection money can buy.



"RPM" keeps cars young



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PAR-tner!

The Quality Soap for
PAR-ticular Housewives



The Rewards of Church Service

(Continued from page 525)

best in the world, a frank testimony of the way in which the Latter-day Saint missionary program breaks down the national and social barriers of suspicion, prejudice, and misunderstanding.

The missionary returns home with a new poise and self-confidence which are obvious in his social relations and speech. He has had some inspiring and fervent religious experiences which confirm and strengthen his testimony of the gospel. Frequently he has learned a new language and has acquired some perspective insight regarding the historical, cultural, and religious background of the country where he labored. He has gained experience in directing and guiding the labors of others. This leadership experience has enabled him to have a greater and broader sympathy and understanding of people and a deeper insight into the basic universals of human nature. He has become more tolerant and less likely to be swayed by race and group prejudices and propaganda. His stamina, self-reliance, resourcefulness, and maturity of judgment have greatly increased. Very often his intellectual curiosity and passion for knowledge have been so stimulated that he is ardent in the determination to secure a higher education, even above the college level. It is most interesting to observe the large number of professional men in the Church who have filled a mission prior to the completion of their scholastic training.

WORLD PEACE would speedily occur if the different peoples of the world knew and loved each other as do these missionaries and the people of the countries where they served. This love for others which grows out of labors in the wards and missions is not a mere superficial sentimental attachment but a real altruistic longing to be a real friend when a crisis or an occasion of need might arise. The Book of Mormon prophet, King Benjamin, expressed this ideal most aptly when he said:

And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17.)

(Concluded on page 552)

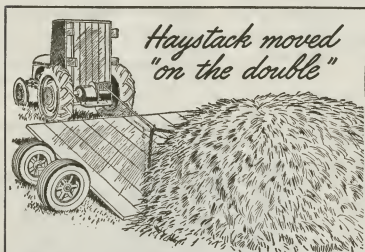
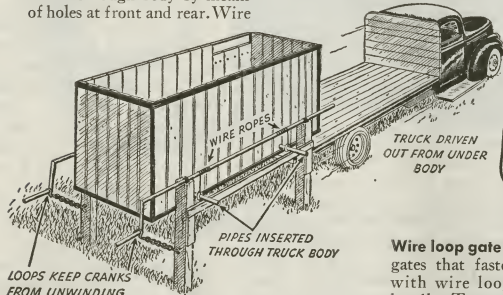
THE IMPROVEMENT ERA

How Kelly does it better

(ideas noted on farm of Carroll R. Kelly, at Oceanside, California)

One man truck body change-over. Kelly drives truck with livestock body into 4-post installation shown here . . . so pipes with crank-handle ends (top of posts) parallel sides of truck. Two other pipes are inserted through body by means of holes at front and rear. Wire

ropes from pipes running parallel with truck are fastened to pipes extending out from sides of body. Turning crank handles lifts body off truck. Reverse process lowers body onto truck. No lifting required.



Haystack moved "on the double"

Built by H. L. Buell, of Bassett, Nebraska, this hay sled—plus a tractor equipped with winch and cable—moves an 8-ton hay stack in short order. After tractor pulls sled (a flat, low-bed truck) up to stack, tractor is backed around to side of sled, across from stack. Cable unwound from winch built on rear power take-off of tractor is pulled across sled, attached to heavy chain which is passed around stack, then chain is hooked back on cable. Sled bed tilts to ground on side next to stack. Cable is then wound onto winch by tractor power . . . pulling hay onto sled.

- Safeway buys direct sells direct, to cut "in-between" costs
- Safeway buys regularly, offering producers a steady market; when purchasing from farmers Safeway accepts no brokerage, directly or indirectly. Safeway pays going prices or better, never offers a price lower than producer quotes. Safeway stands ready to help move surpluses
- Safeway sells at lower prices, made possible by direct, less costly distribution . . . so consumers can afford to increase their consumption

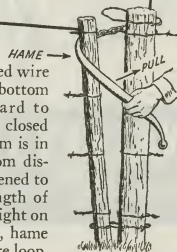
SAFEWAY—the neighborhood grocery stores

IDEAS

from a neighbor's farm

Safeway's Farm Reporter keeps tab on how farmers make work easier, cut operating costs, improve crop quality. Safeway reports (not necessarily endorses) his findings because we Safeway people know that exchanging good ideas helps everybody, including us. After all, a third of our customers are farm folks.

Wire loop gate closer. Barbed wire gates that fasten top and bottom with wire loops can be hard to handle. To get top of gate closed without struggle after bottom is in place Kelly uses a hame from discarded harness. Hame is fastened to post at one end by short length of old chain. Passed around upright on gate and pulled toward post, hame makes it easy to slip on top wire loop.

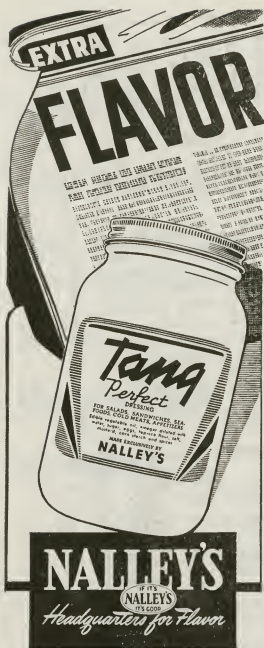


Progress in eggs...under Safeway's plan



THE OLD-FASHIONED SYSTEM of marketing eggs was pretty complicated, beset with delays and multiple handling. It cost consumers plenty, hurt egg quality, and kept down money returns to producers. Then along came Safeway . . . with fresh ideas about fresh eggs.

Safeway set up the Brentwood Egg Company, a division of Safeway Stores which buys all the eggs that Safeway sells. Under this plan Safeway does the complete marketing job—buying (from farmers or their co-ops), grading, packing, shipping, distributing, retailing. Safeway store customers get better eggs, at a saving. Egg producers get (1) the going price or higher; (2) cooperation in improving egg quality; (3) a bigger, steadier market demand. It's a real step ahead in the egg business.



THE REWARDS OF CHURCH SERVICE

(Concluded from page 550)

The early history of the Saints in Missouri, Illinois, and in the deserts and valleys of the Great Basin of the Rocky Mountains is full of vivid examples of the realization of King Benjamin's ideal.

Another aspect of the enriched social experience which comes to active Church workers is its influence upon the development of spiritual and moral attitudes. The occasion wherein the Holy Spirit gives a Latter-day Saint a dynamic faith and testimony is most likely to come when he is worshiping or working with his fellow men in a Church capacity. He finds the presence of God among his fellow men more often than he does in some lonely spot of nature. The love and joy which he experiences while working with others develop a spiritual sensitivity which makes him more receptive to the Holy Spirit. Jesus' statement that an active living of the principles of the gospel with its great social obligations and service is a sure means of obtaining a testimony of the Holy Spirit surely applies:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

Moral attitudes and convictions are developed and strengthened through Church activity. Sinful behavior is frequently the result of social and psychological maladjustment. Furthermore, the adage that "morals are caught rather than taught," means that moral influences are more likely to radiate and to be effective in an intimate social situation. In the activities of the Church of Jesus Christ of Latter-day Saints, many people of outstanding character and virtue are brought together and provide a most healthy and vigorous moral influence upon the weaker brethren who are drawn into intimate association with them. There is a rigorous insistence upon moral integrity as a prerequisite for Church leadership. At the same time, there is a great compassion and a deep concern for the moral rehabilitation of the weak who are inclined to err. Such are frequently induced to take part in Church activities and are assigned to work with those of stalwart spiritual and moral strength.

Thus love, harmony, and friendship are some of the lasting benefits of the Latter-day Saint way of life.

THE educational rewards are not the least by any means of the returns which come to the workers in ecclesiastical activities. An enumeration of some of the intellectual and educational ideals of the Church will reflect how important is this phase of life. Earthly existence is regarded as a great educational experience which prepares people to live abundant meaningful lives throughout eternity. Salvation is conceived to be an eternal process of acquiring intellectual, moral, and spiritual growth. Truth should be sought after wherever it may be found. "The glory of God is intelligence" and "Man cannot be saved in ignorance." Freedom of belief and intellectual inquiry have been taught by our great leaders. The Prophet Joseph Smith said:

I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine. (Documentary History of the Church, vol. 5, p. 340.)

Brigham Young expressed a similar view when he said:

... our religion will not clash with or contradict the facts of science in any particular. (Op. cit., Widtsoe, p. 255.)

The building of schools and the encouragement of its youth to seek higher education have been noteworthy features of the Church.

Since the Church is operated by a system of lay-leadership, it must and does exert every influence in order to provide experiences and guidance which will train its members to become able leaders.

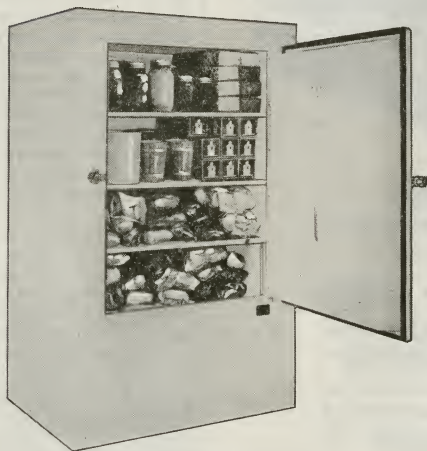
The foregoing statements have set forth briefly and inadequately some, and by no means all, of the fruits which have enriched the lives of those who participate in the great lay leadership program of the Church. But the best perspective of it is to be secured by meeting and talking with those who have spent their lives in its service. Their sincere, happy, and optimistic personalities, solid convictions, and integrity of character need no eulogies to recommend the way of life they have trod in the service of their Church.



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Preserving America's Forests

(Continued from page 517)

burned trees that fell across the thoroughfares. Many a wilderness family has been forced to run for its very life when the greedy, red tongues of fire licked their way across the countryside. A burning match tossed from a passing automobile or an abandoned campfire can cause more damage in half an hour than a century of growth can repair. Trees grow slowly but burn fiercely, especially the evergreens because of the combustible pitch they contain. If one could witness a timber blaze at close range, or see its ruinous effects, he would be far more careful when in the woods.

When a bad fire spreads over the mountains, large groups of sweating men work night and day in furnace-like heat to throttle the monster. Using axes, shovels, and in some cases water pumped from streams and lakes, they toil feverishly to get the spreading holocaust under control. Sometimes fires cover so much territory that the job seems almost hopeless; they may go uncontrolled for days. Camps are set up and full-time cooks employed. Great pans of hearty dishes such as baked beans and roasted meat are prepared for the hungry, exhausted men. If the flames grow menacing, the camp may have to be moved to a safer location. A fire may choke off every road and avenue of escape, trapping the workers themselves. Many a fire fighter has lost his life doing his heroic work.

THE most dangerous type of fire takes only the tops of the trees. This is known as a crown fire. The flames are difficult to reach because of their height. They jump from one treetop to another. Now and then a spark may drop into some leaves or grass, and thus the fire burns under foot as well as high in the branches. It becomes a raging inferno. Animals caught are devoured, either in their dens or while endeavoring to flee. Young birds, if unable to fly, are burned to death in their nests.

The preservation of America's forests should be the concern of everyone. Here are some precautions to observe when one is in the timber country:

Preserving America's Forests

Never toss a burning object of any kind on the ground. Throw it into water, or, if no water is available, bury it in the earth. Do not leave a campfire, either just for the night or permanently, without making sure it is out. Drench the embers with water while stirring them with a stick. Heap moist dirt on them as an added precaution. Avoid building a fire in an open space, near dead leaves or twigs, or in windy weather. If you must have a fire, build it up against a ledge of rock or a cliff. Keep it small. If you discover an untended fire, try to put it out. Failing in this, notify the nearest government official. Forest service telephones are for this purpose and readily available in timber areas. Certainly the preserving of the forest is everyone's responsibility.

Hole in the Rock

(Continued from page 515)

if he'd come to help us and couldn't understand my stupidity in not doing as he did. *All at once I knew.* He was leading me down the ledge, turning and twisting along a faint but natural decline. I quit trying to lasso the creature and began to mark the trail. I dropped my hat, my cart-ridge belt, my red handkerchief. I kicked deeper tracks in the thin snow along the trail. I was so excited I could hardly breathe!"

He stopped, embarrassed by his intensity. "It's hard to believe, fellows," he concluded lamely, "but it's true."

"What became of the mountain sheep, George?" Morrell asked, and let his arm fall across Hobbs' shoulder. Lem Redd cleared his throat several times but could say nothing.

Hobbs looked at Morrell gratefully. "It led me down," he said. "We struck bottom about a half mile from this spot. Then, as if it had done what it came to do, it bounded away out of sight."

"And there were no others to be seen—anywhere?" Morrell asked.

"Not one."

George Sevy said quietly, "Better swallow your breakfast, Hobbs, and

(Continued on page 556)

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STEP 1: Use sheet large enough to wrap around TWICE. Place meat close to end of paper and roll over once. BE SURE THAT WAXED SIDE IS NEXT TO MEAT.

STEP 2: Tuck in one side of paper. Be sure to crease tightly and tuck securely, insuring airtight seal. Sealing air out is essential to protection of flavor.



STEP 3: Roll meat half over again and tuck in other side of wrapper.



STEP 4: Seal tightly with tape or string. Label with soft pencil or crayon.



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PORTLAND • OAKLAND • LOS ANGELES
Division Crown-Zellerbach Corp.

HOLE IN THE ROCK

(Continued from page 555)

lead out. That red handkerchief of yours might blow away!"

Hobbs ate a little frozen bread and drank the last of some steeped ground barley. Then he ground the last embers of the fire—made from sage stalks they had gathered as they crossed Gray Mesa—under his hobnailed boot, tied his tin cup to his hat band, and led the way down the ledge. Many places had to be chiseled and widened for the horses and packs; they literally lifted their animals down the worst drops, for to let them jump, or to push them down, would have been propulsion enough to send them rolling to the bottom.

THE sun warmed as the hours advanced, melting the snow tracks Hobbs had made, so that all the scouts had to guide them was his few personal belongings, widely separated along the trail. Many times they were baffled by almost identical declines but luckily chose the right ones and went on safely to the bottom. It was midafternoon when they finally paused to look back up the ledge.

"It looks impossible," Redd said. "If we hadn't just done it, I'd say it couldn't be done!"

Tired and hungry as they were, they made seven miles more that night, for they were too nearly out of food to risk any delay. Going still east, along a ridge, they looked down onto a beautiful fresh water lake, surrounded by cottonwoods, dry rushes, and grass almost to cover Marthy's small back.

"Against the bug-filled fluid we've been trying to stomach for a week," Morrell said, "this is nectar!"

Lying flat on their stomachs in the red sand of the shore, the scouts drank their fill, barely a yard from the nostrils of their thirsty animals.

THE next morning, continuing east, naming points and places as they went, they dropped into Castle Gulch, and, about fifteen miles farther on, to a rough canyon and a trickle of greenish water. Here three canyons intersected—northeast, east, and southeast. Hobbs took the northeast; Redd and Morrell, the southeast; Sevy, the east. Each explored his own canyon. The southeast boxed up in one mile; the east did

the same; the northeast proved to be an open canyon. Each party returned to the starting point—Green Water Canyon, and they camped for the night.

The next morning, following up the east canyon, they discovered a cliff dwelling of seven rooms. The bake oven was in such a perfect state of preservation, that, by cleaning away the dust, it could have been put into immediate use. "We're getting into God's country again," Sevy exclaimed.

"Looks like Indian country to me," Redd said drily.

"No matter whose country it is," Morrell reminded them, "we've got to find a way out of it. And it looks to me like we're going to wait a spell for that!"

"Indians lived here," Hobbs mused. "They had to go in and out; there must be a remnant of their trail left."

"Centuries can do plenty of erasing," Sevy said. "I'm not too optimistic. Look at the height of those cliffs! And which of the canyons that come into this one is right?"

Tired and hungry as they were, Sevy's pessimism took hold. They argued, almost quarreled. Wasn't one man's opinion as good as another's? Wasn't the left canyon as apt to be right as the right canyon was? Sevy, Morrell, and Redd headed south; Hobbs, east. A bear disputed the right of way in the south canyon, and the scouts, knowing the fallacy of getting separated at any time or for any reason, retraced their steps and followed Hobbs up the east canyon, though they were convinced that he was stubborn and unreasonable in holding out against the three of them. They met Hobbs coming on a run down the east canyon, trying to overtake them in the south branch, for he had picked up the old Indian trail, and above that, had found a way out to the top.

They turned and headed up the east fork, following Hobbs, still somewhat resentful and untalkative.

Coming out on top, at the foot of a long clay hill, they picked up the Indian trail again. But they had gone only a few miles when they were cut off by a gulch so deep and repellent that they stared at it in despair. The Cliff Dweller's trail,

HOLE IN THE ROCK

obliterated by the terrific erosion of the years, was completely one with the scars of time.

FOR eighteen hours they trailed hopelessly up and down the giant ledges, with not a drop of water to relieve their parched throats, only their dogged determination and the thought of the starving camp at the Hole in the Rock to sustain them.

Then, suddenly, hungrily eying the flight of a hawk, Hobbs picked up the faint outline of the Indian trail again.

"The trail!" he shouted. "I've found it!"

Up, up, and up, their eyes traveled, until the hawk was but sparrowsize, then lost against the sun.

"Yes. But what a trail," Lem Redd sighed. "I'm too weak to make it."

"We'll eat a little, rest a little, and"—Morrell began, but Sevy finished the sentence—"Perhaps to pray a little," he said. "We've done too little of that."

In a circle, hands to shoulders, they followed Morrell's advice.

They ate sparingly and began the climb to the top.

It was almost dark when they came out on top of the ledge, cut and bruised of flesh, but triumphant of spirit. And, no less crippled, came Marthy and the mule, followed by the two wiry little horses.

Near the head of the trail they found a large natural water tank where they camped for the night.

"I could water plenty of cows here," Lem Redd speculated.

"Cow Tank." The others agreed on the name, not caring, so long as it marked another few miles explored and won.

THEY made more progress the next day, but that night it snowed eight inches, obliterating the tracks of their animals. A long search for them took up much of the next day, so that little ground was covered. And that night it snowed again, a blinding, bitterly cold storm that sapped their little remaining strength and bit at their courage. Forced by another barrier—Grand Gulch—to the side of a heavily wooded moun-

tain, they went to bed, exhausted and almost famished. The next morning they cooked their last food—a slapjack one inch thick and the size of a frying pan.

"The one who cuts the cake takes the last piece," Sevy said, eying the cake ravenously.

(Continued on page 558)

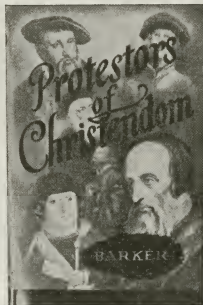
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HOLE IN THE ROCK

(Continued from page 557)

"I'll cut it," Morrell said. Quartering the soggy cake, he distributed each pointed slab on the blade of the knife.

"Not a bad Christmas dinner," he remarked.

"Christmas!" Sevy exclaimed. "I'd lost count. Christmas, without food, in a blinding storm, and not a landmark in sight!"

"You're the only one of us, Hobbs, that has set foot in this wilderness of canyons," Redd said, sweeping his arm across his eyes to clear them of snowflakes, "it's up to you to get us out!"

Hobbs left the camp, going toward a knoll to the north. He climbed it but could see nothing familiar. He left the knoll, passed the camp, climbed to another elevation south of it. There, with the wind almost sweeping him from the ledge, and, in the only lull in the storm in ten hours, he caught a glimpse of Blue Mountain, thirty miles away.

This was the landmark he'd been looking for. He called to the scouts, but his voice was lost in the wind. He waved his arms and his hat. They saw the signal and came running up the knoll.

"Salvation Knoll!" Hobbs cried. "I know my way from here. That is Blue Mountain in the distance."

Happy at their renewed prospects of getting through, the scouts hurried on. They camped that night in a cliff dwelling, dry and warm. But the next day their hopes were dashed by a glistening reef of jagged white rock, thirty miles long, running north and south, and so inaccessible that only the hawks and eagles knew the way over it.

Gaunt, hollow-eyed, scarcely able to stand, even by clinging to their jaded animals, the scouts stared at the jutting, almost horizontal layers of rock, as uniform as the comb of a cock, and almost as dizzily unsteady. They explored Comb Wash, up and down, for two days. And on the third were cheered by the discovery of an Indian trail up the cliff. There, centuries after the hands that cut it were but dust of the forgotten ages, it was plainly visible.

With almost superhuman energy, the scouts repaired the trail and pushed or pulled their animals to the top. It was nearly night, but they

went on, doggedly, to yet another gulch, parallel to Comb Wash.

"We might have to follow this rim for fifty miles, and then not find a way to get down!" Sevy exclaimed.

THEY camped in a small side canyon, spent and utterly cheerless. Hobbs waited until their breathing told him that the others were asleep; then, not knowing that any of them would survive the journey, he slipped out of bed and carved his name and the date on the cliff. *George Brigham Hobbs, December 27, 1879.* Then he crept back to bed, somehow strangely heartened.

They awoke to more snow. Talking little, trying to think less, they went in search of their animals. Suddenly Hobbs dropped to his knees, a look of consternation on his bearded face. He began brushing away the layer of light top snow. There, pressed into the snow of the day before, was a long, narrow moccasin track. He uncovered another, and another. The three other scouts let a single word whistle through their lips, "Indians!"

Hobbs' lips tightened. "They crossed in a hurry, going south," he said, "within fifty yards of our beds! If they found the horses—"

"The meanest Indian alone couldn't take Marthy if she didn't want to go," Morrell cut in. "I think Marthy would want to stay with me."

Morrell climbed the sloping wall of the canyon, while the others, fearful of an ambush, went cautiously down the draw, until they were halted by Morrell's triumphant shout. They turned and headed back, forgetting caution in their excitement.

"Marthy led the whole bunch to safety," Morrell cried, and let the animals follow him down the canyon side. "Marthy had 'em in a cave!" "You call it Marthy," Lem Redd said. "I call it God."

Morrell said happily, "She's a love, is Marthy."

The providential recovery of their animals gave the scouts new courage. They found a place where they could climb out of the main gulch but no way of sliding down into it. Suffering from the hunger pains in their stomachs they staggered in their tracks but did not lose hope and—

Hole in the Rock

late in the afternoon they were rewarded by finding a place where they thought they could get down. Marthy started first, slipped, fell, rolled over three times, and landed on her feet, little the worse for her fall, protected as she was by her pack.

"If it had been any of the four except Marthy," Morrell cried, "I'd have been glad to see 'em die; I'm that hungry!"

ONCE down in the gulch they began their search for the place they had seen from the top, where they thought they could get out. "It looks so gosh-awful steep from down here!" Sevy muttered. "We'll never get out." But, hours later, they found the break they were looking for and climbed out. The effort almost cost them their lives, for they slipped back more often than they gained altitude, and they were bruised and bleeding from the rocks.

Too weak to make it farther on foot, they decided to ride, two at a time, while the other two walked.

"The poor dumb brutes are so poor we ought to carry *them*," Morrell demurred.

"We've no time for sentiment," Redd cried. "There's a camp of starving women and children back there, depending upon us. 'We've got to get on the best we can!'"

Later . . . "The Redd and Sevy hour has more than sixty minutes in it," Morrell laughed ruefully. "We have no watches, so we have to take their word on the time," he said.

"We're younger," Hobbs said. "More able to walk. But my feet are so blistered I feel like crawling!"

"For their age, Redd and Sevy are rawhide," Morrell said. "Men of less courage would have been done long ago."

"Another hour and we'll look down on the San Juan River," Hobbs told him. "We can hold out that long."

An hour later, the four scouts looked down upon a mile-wide thicket of cottonwood trees, and beyond that, lay the broad San Juan. "There's the river!" Sevy cried. "And, look! A calf! Coming toward us out of the thicket."

Hobbs jerked his six-shooter.

"No!" Sevy thrust the gun aside. "Where there's a calf, there is apt to be a cow," he cried. "Help must be near."

(Continued on page 560)

AUGUST 1947

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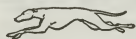
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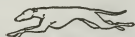
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HALL'S REMEDY

Salt Lake City, Utah

Hole in the Rock

(Continued from page 559)

An agonized expression distorted Hobb's face. "I smell food!"

Down the bench he staggered, shouting for them to follow.

"He's gone mad," Morrell muttered. "I wish I could even smell food!"

They found a cabin, George and Dan Harris, their father, and a relative, Becky Warren. Becky was frying steak. The smell of it was torture to the scouts, five days without food!

"They are as starved as wolves," Becky Warren told her menfolk. "Help me get them to the table."

Not caring if they died for it, the four ragged, hollow-eyed scouts fell upon the food. . . .

"That's twenty-two biscuits," Hobbs sighed, when he could eat no more, then fell asleep across his plate.

Lemuel H. Redd and George Sevy were already asleep on their folded arms. George Morrell stared at Becky Warren. "Who sent you?" he mumbled, fighting to hold his head up.

"We're from Arizona—" she began, but Morrell interrupted her.

"It's a miracle, that's what! A plain and simple miracle!" Dazed, still unbelieving that she was real, he tried to rise, but his legs gave way under him, and he sank back to the wooden bench.

(To be continued)

Eternal Values

(Continued from page 510)

denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (II Nephi 26:33.)

. . . we see that God is mindful of every people, whatsoever land they may be in; yea, he numbereth his people, and his bowels of mercy are over all the earth. (Alma 26:37.)

Another doctrine of eternal value is that God is willing to share some of his authority and power with man. Here is the concept of priesthood in the Church. Men who are worthy to be ordained receive divine sanction to act for and in behalf of God himself:

And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in

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ETERNAL VALUES

the flesh; For without this no man can see the face of God, even the Father, and live. (D. & C. 84:21, 22.)

This power which God gives to man to act in his behalf gives us a feeling of trust and confidence. Moreover, it ennoble man and helps him to achieve powers of leadership that are remarkable. The Lord, however, is rightly concerned with the way in which it is exercised:

... the rights of the priesthood are inseparably connected with the powers of heaven, and ... cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. (D. & C. 121:36, 37.)

In this way the Lord safeguards his Church. But may I emphasize here the value to the Church of a man's knowing that he has divine authority.

THE Church has taught from the beginning that the future destiny of man is clearly revealed. We have pointed out that man existed as a spirit personage before birth. This spirit tabernacles in the flesh, where it has a chance to gain experience and opportunities not given before. Men have to experience temptation and learn to discern between the bitter and the sweet. The results of men's choices will condition their status hereafter. The Lord has revealed that after the resurrection from the dead, men will be assigned to one of four different kingdoms or states; these represent grades or conditions. Since men do not observe the same standards in mortality, they will merit different rewards in the hereafter. The work of the Church consists in attempting to draw all men to Christ in such a way that their deeds here will merit eternal life in the presence of God. The marriage relations and family connections of righteous men will be perpetuated in the hereafter. Only those who fulfil God's requirements, that is, who receive and live the gospel, will have that privilege. All others will receive what they were willing to earn. All men except a

few who deliberately deny the Holy Ghost will enter a kingdom of glory. The exceptions will enter no such kingdom but will live with Lucifer and his hosts. We believe in a personal devil as well as a personal God.

One or two more illustrations of the unchanging doctrines of the Church must suffice. They teach that all spiritual blessings are based on law:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21.)

Such a statement is comforting to thinking persons.

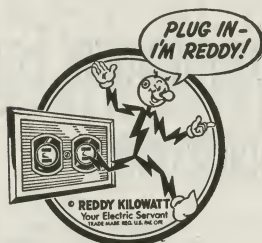
The Church has taught continuously that learning and knowledge form part of the gospel of Christ. It is incumbent upon Church members to study and learn. The Lord says:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D. & C. 130:18, 19.)

We may sum up values inherent in the unchanging doctrines of the Church as follows:

1. They teach that man can find God and understand something definite about his personality, power, wisdom, love, and compassion. The Holy Ghost may give each worthy member of the Church a personal testimony of these things. Such testimony holds the Church together and makes men work in harmony together.
2. God shares his power (priesthood) with worthy men of his Church. Thus he produces leadership of a high order among men. The power of the Church to reach for and hold the souls of men is unusual.
3. Men are made to understand their place in the universe. They lived as intelligences before they were born; God is the Creator of their spirit bodies, hence their Father in a real sense; their life in mortality is of worth and determines in great measure their destiny hereafter. Moreover, if man pays the price, he may become as God. The souls of men are of great worth to the Almighty. The value of service to each other is stressed among men for obvious reasons.
4. Light and knowledge is emphasized among Church members. The value of

(Concluded on page 562)



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ETERNAL VALUES

(Concluded from page 561)
schools and education is highly regarded. The truth makes men free.

In conclusion I may call attention to the fact that the Mormon people can testify concerning the truthfulness of Walter Lippman's statement that "when the truths of religion have lost their connection with a superhuman order, the cord of their

life is cut."¹⁶ Hence, to Latter-day Saints the religion that had such dynamic force as to carry them from verdant valleys to sandless wastes has maintained that force to such an extent that they can go into any country in the world and retain with complete integrity their faith in the undying principles of the Church.

¹⁶Op. cit., p. 36

FAITH TRIUMPHANT

(Continued from page 507)

tude and heroism have been and will continue to be a guiding and an encouraging light to all who read their simple but incomparable story.

Ideality, Faith, an Impelling Force

I have made reference to this epoch in pioneer history not only to pay slight deference to the brave men and women whose migration westward contributed so much to the development and progress of western United States, but also to emphasize the superior power of faith as a motivating force in human endeavor. Men die, but principles live on. Ideality is ever the true source of inspiration and progress.

Discouraging Trends in Modern Society

Anybody who thoughtfully observes the trend of this modern world cannot fail to have noticed a revolt among people generally against what they consider old-fashioned conventions and moral standards, against restraints and inhibitions. Modesty among women, for example, is almost a lost virtue; chivalry among men toward the opposite sex is seldom manifest. Marriage is looked upon by too many not as a sacrament, but as a contract to be canceled at pleasure. The responsibility of family life, too frequently shirked by parents, is ominously being shifted to the state. Hitler's denunciation of the Ten Commandments, his reversion to the law of the jungle, the denial of the existence of God by Russian leaders, the rejecting of Christ by Communists and other anti-Christians seem to justify the claim that there is a weakening of faith in God, in Jesus Christ, his Son, and in the moral order.

Faith Will Dispel Threatening Clouds

FAITH is the eternal light that will dispel these threatening clouds. With all my soul I cry with Emerson:

O my brothers, God exists. There is a soul at the centre of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice, and when we struggle to wound its creatures our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only obey. There is guidance for each of us and by lowly listening we shall hear the right word. . . . Place yourself in the middle of the stream of power and wisdom which animates all whom it floats, and you are without effort impelled to truth, to right and a perfect contentment. Then you put all gainsayers in the wrong. Then you are the world, the measure of right, of truth, of beauty. If we would not be mar-plots with our miserable interferences, the work, the society, letters, arts, science, religion of men would go on far better than now, and the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, would organize itself, as do now the rose and the air and the sun.

And again this great thinker continues,

The end of all political struggle is to establish morality as the basis of all legislation. It is not free institutions, it is not a republic, it is not a democracy that is the end—no, but only the means. *Morality is the object of government. We want a state of things in which crime shall not pay. This is the consolation on which we rest in the darkness of the future and the afflictions of today, that the government of the world is moral, and does forever destroy what is not.*

The economic progress of our country during the past century has been phenomenal. So also has been her influence politically among the nations. Today America is reputedly the only nation in the world "capable of sustaining western civilization."

FAITH TRIUMPHANT

Opposed to her is Russia, which has renounced faith in God and in his overruling power in the universe.

The threatened impending clash between these two nations is more than a test of political supremacy, more than a fight between capitalism and communism—it is the ever-contending conflict between *faith* in God and in the gospel of Jesus Christ, and *disbelief* in the philosophy of Christian ideals. Faith in man is the power that leads to brotherhood; faith in God, the ladder by which men climb toward perfection. *Faith* is strength; doubt, weakness and disintegration.

There can be no question about the outcome of the anticipated ominous clash, which we earnestly hope and pray will never come between these two great nations of conflicting ideals, if the inhabitants of America will but keep their faith in

the Lord of heaven and earth, and in the principles of peace taught by his Son on the shores of Galilee two thousand years ago. Upon this is the promise of possession of this land and prosperity therein based:

"Behold," says the Prophet, "this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." (Ether 2:12.)

The guiding light in our time, as in Pioneer days and always, is faith in God and in the ultimate establishment of the brotherhood of man through the gospel of Jesus Christ.

God was and is and e'er shall be;
Christ lived and loved—and loves us still.
And man goes forward, proud and free,
God's present purposes to fulfil.

On the BOOKRACK

APPLETON MILO HARMON
GOES WEST

(Edited by Maybelle Harmon Anderson. The Gillick Press, Berkeley, California. 1946. 208 pages. Limited Edition, \$65.00.)

A COLLECTOR'S item is this volume, made up of the journal of Appleton Milo Harmon and the stories of his wife, Elmeda, and of his sons, Hosea Frank and Willis Milton. The journal is particularly vivid, full of incidents that might readily have been overlooked by one so engrossed in the tragic making of history. This Pioneer had a keen power of observation that helps the reader reconstruct every detail of that long trek: the kinds of vegetation that the Pioneers passed along the way, the animals they saw—and the number—as well as river crossings, and every incident that happened along the route. But he was withal a practical man, actually making the roadometer at William Clayton's direction.

The record of his mission to England is also worthy of note, and the flavor of his journal about a New Year's party is especially Dickensian.

The book includes much of the settlement of southern and central Utah, and graphically portrays the hardships of pioneering that would perhaps put modern Israel to shame.

The format of the book is excellent, from the beautiful colored frontispiece, which depicts accurately the texture and color of a dress worn by Elmeda

MY LIFE'S REVIEW

Benjamin F. Johnson. Reviewed in *June Era*, page 390. Price of \$1.75 was quoted in error. The book sells for \$2.75.

Harmon, to the line drawings which appear throughout the book.—M. C. J.

THE BOOK OF FRIENDSHIP
(Elizabeth Selden. Houghton Mifflin Company, Boston. 1947. 496 pages. \$3.00.)

THE book consists of two parts: an analysis of friendship and an anthology of friendship poetry and prose. The author points out that the book could not claim completeness in any sense, but that it "should help him better to understand the approach of his fellow-beings toward this most universal of all human relationships." This book is one that the pioneers would well have appreciated, since they learned the value of friendship and co-operation, which is an underlying characteristic of friendship.

The author states, correctly, that world peace will not come until we can practise individual friendships and transform them to national and international friendship. This is a book to recommend all to read—and to include in home libraries, since it will stimulate better friendly relationships in the neighborhood.—M. C. J.

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ADDRESSES OF L.D.S. SERVICEMEN'S HOMES

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Durham, North Carolina

Dear Editors:

I would like you to know about a grand old man who is doing a wonderful job of conversion in this district, P. L. Hollifield. He lives up in the mountains in North Carolina, isolated from the headquarters of our district. He is a convert to the gospel; he has taught his people the gospel, and is now sending the *Era* to a relative who has just been baptized. (\$2.00 enclosed.)

He has built a fine chapel up in the mountains and a branch of the Church is now organized up there. For twenty-eight years these people were completely isolated, and during all this time this man has been faithful. Recently we traveled five hundred miles to hold a conference. We ordained three of the brethren to the office of elder and started a Sunday School sacrament service, and other activities. All the men and women praised the Lord in testimony for the advancement. Both my counselor and I wept. We were well paid for the trip when we met with them.

I write this to let you know the *Era* is appreciated.

Sincerely your brother,
(signed) J. L. Bennett

Philadelphia, Pennsylvania

Dear Editors:

THERE is a chapel of the Latter-day Saints not far from where I live. I have passed it many times and have never given it a thought.

One day two of your missionaries called at my house and I became very much interested in them and the message that they brought. We have had many visits together and they have explained and patiently answered all of the questions, and they were many, that I put to them.

You may go to the church, and everyone is very pleasant, but you need much more than that, there is so much to learn.

I do not know if I will ever become a Latter-day Saint, but if I do, it will be because of the personal contact of these missionaries.

There must be a great spiritual force, that will make such wonderful young men give two of the best years of their lives, leave their homes, and go out to bring their message.

Sincerely yours,
(s) Mrs. Gertrude M. Zarriskill

C/o F.P.O., New York, New York

Dear Editors:

THE *Era* gives a great amount of consolation when one is through with the day's work on board a naval vessel. I only hope that the issues after the May issue will eventually catch up with me.

Sincerely I remain,
Martin Hendriksen

CAN YOU TOP THIS?

At the closing M.I.A. social on April 29, Jeanne Reeves, popular Gleaner Girl of Huntington Park Ward, South Los Angeles Stake, was presented with a certificate for perfect attendance during her seven years in Mutual as Bee Hive, Junior, and Gleaner Girl. This fine record, coupled with a similar perfect attendance for Primary, adds up to a truly remarkable achievement that will be difficult for anyone to better.

She finds time to participate in speech arts, and drama, as well as in many other Church and school activities. However, these are never allowed to interfere with her Mutual class, in fact, she has been known to arise to study at four o'clock on the morning following an evening of M.I.A. This period of the day must be the best time to study as she was a member of the Scholarship Society as well as being the senior class secretary, sophomore class vice president, Girls' Athletic Association president and vice president of the Chateaines, letter girl, and member of various other clubs at Huntington Park High School from which she graduated last June.



JEANNE REEVES

TEEN-AGE CHOIR OF WASHINGTON STAKE

Capital Ward Teen-Age Choir of Washington Stake was organized in November of 1946, under the direction of Sarah (Sally) Stout.

Since an organized Mutual Improvement Association did not exist in Capital Ward, it was felt that the young people between the ages of 15-20 years should be organized for social purposes.

The Teen-agers have held a weekly choir practice since the first of the year. The chorus has done much to bring the teen-age group together in a common bond. It might be added that the Teen-agers owe much of their success to the inspiration which they get from their very able director, Sister Sally Stout.



SEVENTH WARD GUARDIAN GRADUATES

Honor Bees of the Seventh Ward, Cache Valley Stake. The largest class to graduate as honor Bees at one time in Cache Valley. Barbara Gibbons has a perfect attendance record throughout the entire three years of Bee Hive work. Harriet Schwanvoldt was excused once and Helen Hurst was excused twice in their entire three years. Faye Henrie and Dorothy Murray both have a one hundred percent attendance record in their gathering and guardian years.



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